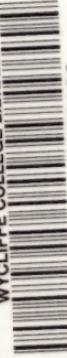


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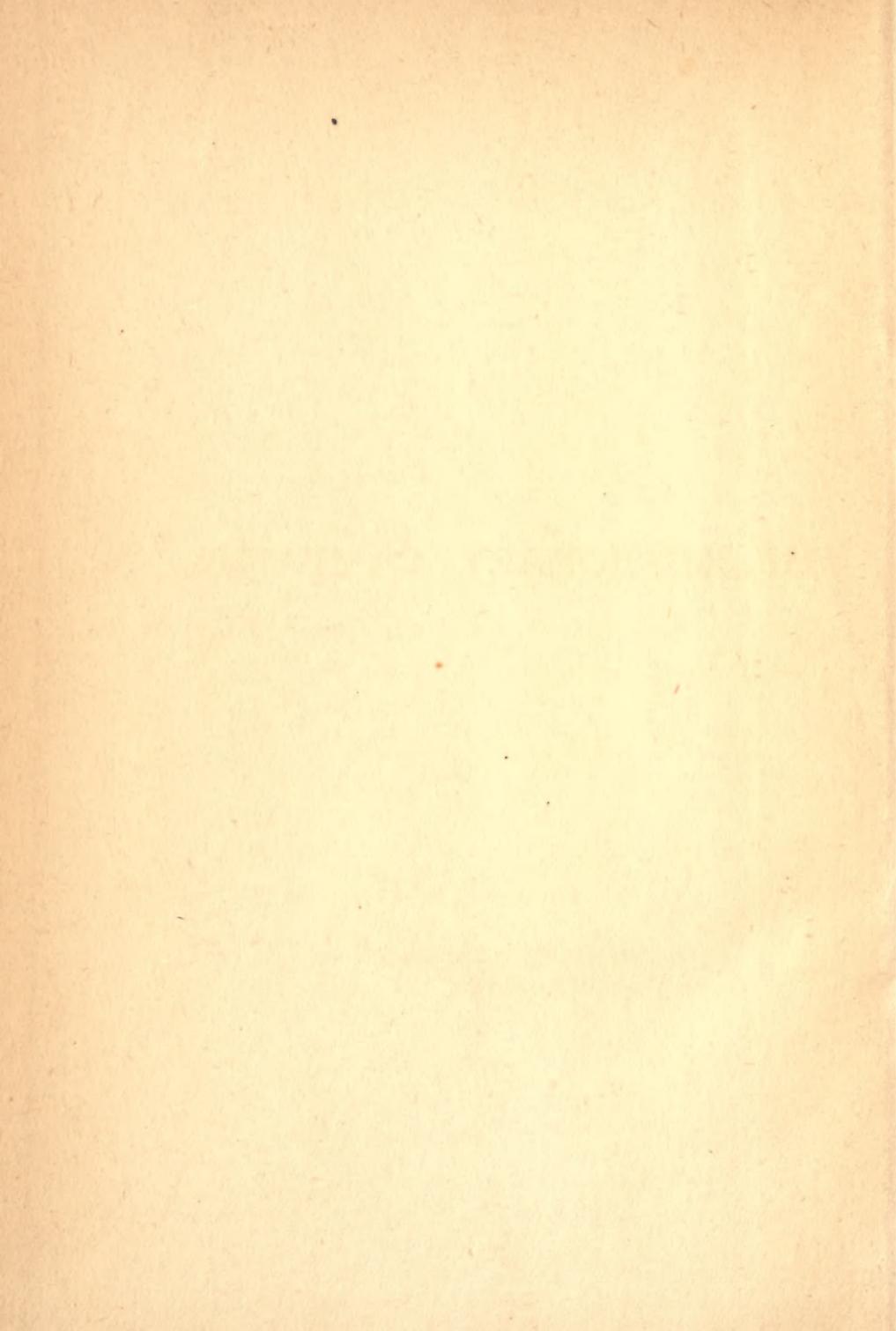
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## THE MISSIONARY CAMPAIGN

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# THE MISSIONARY CAMPAIGN

## ITS PRINCIPLES, METHODS, AND PROBLEMS

BY

THE REV. W. S. HOOTON, B.A.

FORMERLY MISSIONARY IN SOUTHERN INDIA

AUTHOR OF "TURNING-POINTS IN THE PRIMITIVE CHURCH"

*Toῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ*  
EPH. iii. 8

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## PREFACE

A HANDBOOK of this kind must take one of two lines. Either it must aim at surveying Missions historically, or it must be limited to the study of principles, methods, and problems, together with such illustrations as are possible. There is certainly not room for both these objects to be pursued in one such volume. At the present time strong reasons favour the latter alternative. The past history of Missions has been summarised as lately as 1904 by no less an authority than Dr. Eugene Stock (*A Short Handbook of Missions*, Longmans, Green & Co.), and any further efforts in this difficult direction might well be thought unnecessary and presumptuous. On the other hand, the World Missionary Conference at Edinburgh in 1910, following upon the Pan-Anglican Congress held two years earlier, and leaving behind it a legacy of nine systematic volumes of Report upon different aspects of the science of Missions, has brought the matter of leading principles very much before the public mind.

It is hoped that the present attempt will not seem too ambitious. So large a subject cannot be exhaustively treated within a small compass. The following

chapters will consequently be found to deal only with the actual work carried on in the field, and with those aspects of it which are of special interest and importance for the general reader. For example, the training of missionaries, and the many technical questions of home organization, are very essential parts of the whole work ; but they appear to involve matters more suitable for experts, and they would complicate the possibility of presenting, in one short volume, any general view of the requirements and realities of the conflict at the front. Similarly, there is no formal discussion of objections to Foreign Missions : it is assumed that the basis upon which they rest is accepted : though it may be hoped that the course of study which is followed will be fruitful in material for answering such objections. The aim in view, moreover, seems to require not so much a mass of details and statistics as an effort to group together, in broad outline, some leading features of the complex organization of modern missionary work. The subject is approached from the point of view of the Church of England, and illustrations are taken, in the main, from the Missions of that Church, though other bodies are nowhere ignored. Authorities have been quoted as far as is practicable, but it is perhaps impossible to avoid embodying the opinions of experts in some cases without explicit recognition. Very special care has been taken to give references in matters involving much difference of opinion—*e.g.* in Chapters IV and V.

Grateful acknowledgment is due to the Secretary of the Continuation Committee of the World Missionary

Conference for leave to quote extracts from the Reports and from the *Statistical Atlas of Christian Missions*, as well as to the Secretary of the S.P.C.K. (in connection with the Reports of the Pan-Anglican Congress), the Editorial authorities of the C.M.S. and the S.P.G., the Editor of *The Christian*, and all who have kindly given similar permission—also to Dr. Stock for a few kind suggestions, in addition, affecting title and form.

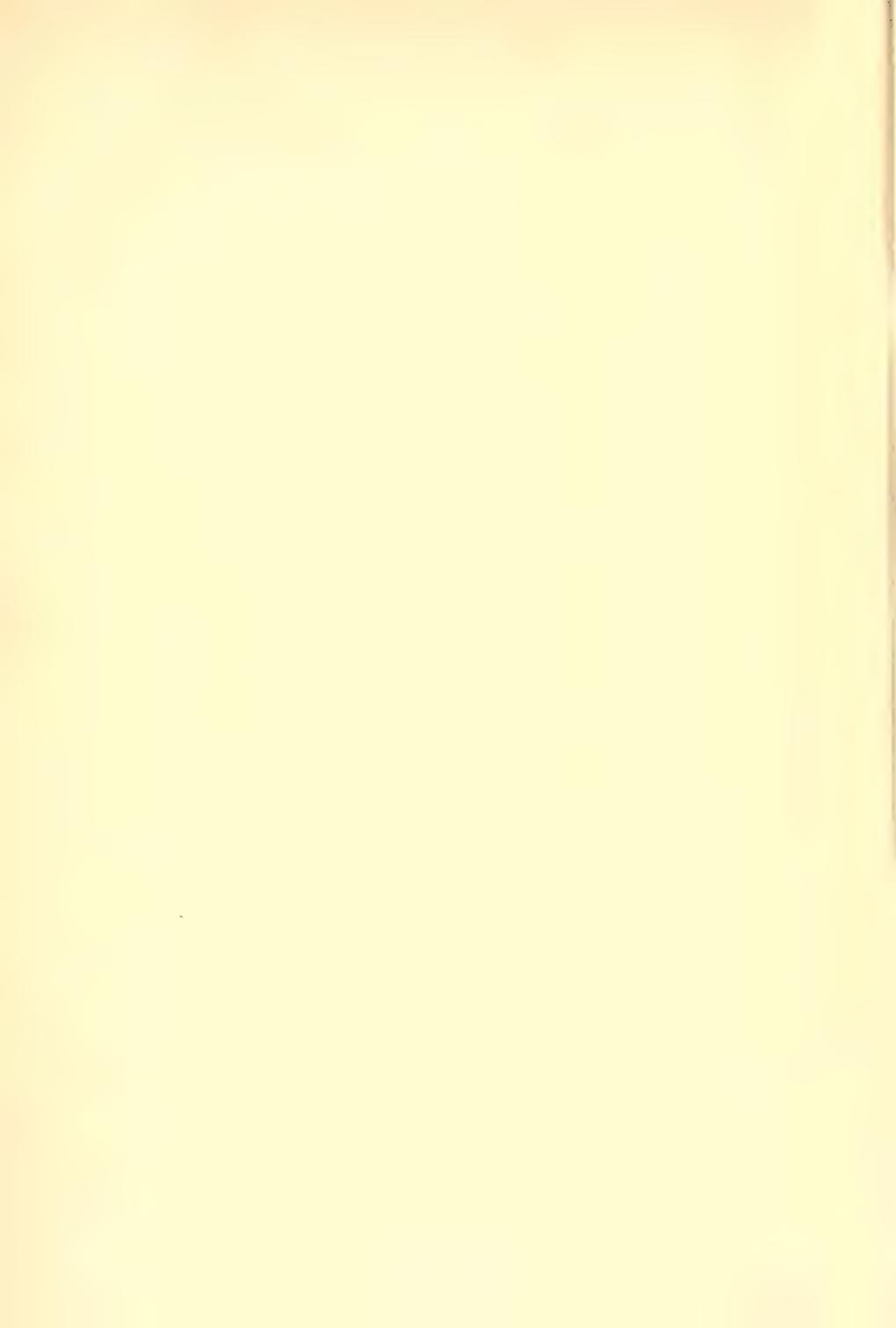
It remains to express the sincere prayer that this effort may be used of God to make the actual conditions in the foreign field more real to the home worker, and to lay the burden of its dangers and its difficulties, its problems and perplexities, more effectually upon every prayerful servant of the King in the matters of His kingdom.

HARROGATE, *September 1912.*



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## ABBREVIATIONS

THE frequent allusions to the World Missionary Conference and the Pan-Anglican Congress have suggested the use of some convenient form of reference. Their Reports will therefore be found quoted under the letters W.M.C. and P.A.C. respectively, followed by figures denoting the volume of Report quoted and the page of the volume. The usual initials are also used for the two chief Missionary Societies of the Church of England, viz. the Church Missionary Society and the Society for the Propagation of the Gospel.



# THE MISSIONARY CAMPAIGN

## CHAPTER I

### THE SCOPE OF THE KING'S COMMISSION

"The salvation is broad enough to cover the sin of all mankind. The rescue is ample for the ruin of the race. How shall the unsaved be reached? Behold again how divinely simple is the thought of God: let every believer become a witness—let every man, who is saved, seek to save."—The Rev. Dr. A. T. Pierson, *The Divine Enterprise of Missions*, p. 27.

THE grand principle upon which all missionary work must rest is the Commission of the King Himself. Not that this is its only ground. The Bible is full of teaching which, in its logical issue, and quite apart from the risen Saviour's final charge, would require us to go with the message to all nations. The dictates of humanity itself, the thought of the cruelties which fill the dark places of the earth, and a God-given sympathy (in the true sense of that much-abused word, a "fellow suffering") with the needs, both spiritual and temporal, of the multitudes "distressed and scattered" (Matt. ix. 36, R.V.)—such a sympathy as filled the breast of the Saviour Himself when He saw them thus—all these are motives which must move every Christian man and woman. But

## 2 THE MISSIONARY CAMPAIGN

the great and crowning authority is still the definite command of the Lord Himself. "If ye love Me," He said, "ye will keep My commandments" (John xiv. 15, R.V.).

Dr. E. Stock, in the opening chapter of his *History of the Church Missionary Society*, shows impressively that the command is unique in several respects. It alone has a five-fold record;<sup>1</sup> few other facts in the Gospel history being told even four times over. It is the only instruction "concerning the kingdom of God" during the forty days (Acts i. 3) which Evangelists were inspired to set down for the guidance of the Church. And it was embodied in the very last words ever heard from the Master on earth (Acts i. 8, 9).

What is the scope of this Commission? It is widely recognized that evangelization is not the same as conversion. The King has gone to the highest heavens, leaving His Church a work to do in the power of the Holy Ghost, and He will return to gather in the results. They are to act as His "heralds" (one New Testament word for preaching means exactly that); the proclamation is to be made to all; but—not all will accept the offer. It is not suggested that when He comes, it will be to a converted world.

One passage, however, does not seem to have received the consideration one would expect in this connection. Matt. xxviii. 19 will not bear the meaning which probably most English readers, even of the Revised Version, think it does. The words

<sup>1</sup> Matt. xxviii. 19, 20; Mark xvi. 15, 16; Luke xxiv. 46, 47; John xx. 21 (cf. x. 16 and xxi. 15-17); Acts i. 8.

*μαθητεύσατε πάντα τὰ ἔθνη* are not, as might be expected on the assumption that only evangelization is meant, equivalent to *μαθητεύσατέ [τινας] ἐκ πάντων τῶν ἔθνων*. The English is ambiguous, and perhaps could not be expressed clearly without some clumsiness. It does not mean "make disciples out of all the nations," but "make all the nations disciples." In other words, the Commission in this one verse appears to embrace whole nations rather than individuals from among them. An illustration of its application is found in the missionary history of the Acts of the Apostles, where, in xiv. 21, *μαθητεύσαντες ἵκανούς* does not mean "having made disciples from among many people," but "having made many people disciples."

The point is one that seems to have received singularly little attention; nor is it greatly affected if we render, as we may, "all the heathen." Does the phrase define others, less precise, and lay down the scope of the work as national or universal conversion? Or are we to say that it must not, by itself, be taken to define so much, when other passages seem clearly to contemplate evangelistic proclamation pure and simple? Is it, or is it not, necessary to recast the whole estimate of our task in the light of these words?

By a fundamental canon of interpretation, texts dealing with the same subject must be taken together; and there are certainly some very strong indications that evangelization is the task. Dr. Stock, in the chapter above mentioned, gives two examples. One is Matt. xxiv. 14:—"This gospel of the kingdom

shall be preached in all the world *for a witness unto all nations*; and then shall the end come." The other is Acts xv. 14: "God did visit the Gentiles, *to take out of them* a people for His name." This seems quite clear—λαβεῖν ἐξ ἑθνῶν. It is needless to say there is no contradiction. The very passage quoted from Acts xiv. a little further back helps to illustrate how the work of "disciple-making" takes effect. Even inspired Apostles did not make all the people to whom they preached on that first foreign missionary tour, or on any other, so much even as professed disciples. They "made many disciples." Does not one passage represent the aim, and the other the result? The charge as stated in Matt. xxviii. 19 is the ideal: the history of Acts xiv. 21, and of all succeeding time, gives the fact. The Master's large heart is sufficient to embrace every member of all the nations in all ages:<sup>1</sup> but "He enforceth not the will." To-day, as when He walked on earth, they will not come to Him, that they may have life. Yet the future is bright with the certain hope of wider victories (Ps. xxii. 27).

If this be the true explanation, two things will follow. First, we must have no false optimism. After all, we can only provide the opportunity. But secondly, and of greater moment, as a rebuke to faithlessness and low aims—the servant's heart must not be less open than the Master's. Shall we be content with a narrower ideal than His? In all

<sup>1</sup> Cp. 1 Tim. ii. 4, where Bengel notes "*non coguntur*" (see *Expos. Gk. Test.*). The ensuing quotation is from the *Westminster Confession* (see Bp. Moule's *Outlines of Christian Doctrine*, p. 43).

our proclamation, we must "expect great things from God." We must at least *aim* at Christianization. It may be sadly true for us, as it was for the prophet, that the message is given "whether they will hear, or whether they will forbear." But it must always be, in our eyes, *sadly* true. Our aim must be higher, our self-consecration deeper, our faith and love more like the Saviour's. We must never be satisfied with a low standard, a perfunctory preaching. And—how do we know?—He may perhaps tarry till India or China become at least as Christian as Europe is to-day, and till even the flood of Islam on the Dark Continent is stayed. But whether He come, or whether He tarry, "blessed is that bond-servant, whom his Lord when He cometh shall find so doing"—who is not content while there is a single soul that not only has not heard, but has not received, "the Word" and "the Truth."

## CHAPTER II

### THE MEANING OF EVANGELIZATION

“The S.V.M.U. well defined [evangelization] as meaning ‘the presenting of the Gospel in such a manner to every soul in this world that the responsibility for what is done with it shall no longer rest upon the Christian Church, or on any individual Christian, but shall rest on each man’s head for himself.’”—Definition of Evangelization by the Student Volunteer Missionary Union, quoted in *Hist. of C.M.S.*, iii. 656.

SUCH high aims must be expected to carry with them some searching reflections. What does the command require? At what point is evangelization complete? Two principles, at least, will have to be maintained, and may now be briefly stated.

#### 1. *No hasty proclamation will serve.*

The evangelization of the world, as Dr. Mott has said, “means the giving to all men an adequate opportunity of knowing Jesus Christ as their Saviour and of becoming His real disciples.”<sup>1</sup> Obviously “an adequate opportunity” demands sustained and energetic effort. The true conditions are becoming much better realised than they were; but there are still false notions to correct. Probably no one supposed, even in the days of greatest missionary ignorance, that the missionary has only to go rapidly

<sup>1</sup> *The Evangelization of the World in this Generation*, p. 4.  
6

through a district preaching the Gospel: but there is perhaps a fairly common impression that we ought now to be able to withdraw from some fields and leave the Native Christians to complete the evangelization of their own districts. Succeeding chapters will show the mistake of such a notion, in face of the vast work undone in any given district, and the many trials and dangers of the infant Churches. Dr. Mott says in the same chapter<sup>1</sup>:—"The work of evangelization is not an easy task. At rare times it may be accomplished by proclaiming the message once or twice; it may necessitate, however, not only frequent repetition of the facts about Christ, but also long and patient instruction." And in reality, a single proclamation is often less effective in these cases than it would be in ours; as a rule they need to know the Christian before they can be really open to his message. It must further be borne in mind that continuous instruction, perhaps even more after baptism than before it,<sup>2</sup> is an essential part of the Commission itself as given by St. Matthew. For operations so important, and carried on over territories so immense, the daughter Churches will long need our help and guidance. True, the evangelization of the world will never be accomplished by us alone, and a large increase of native auxiliary forces is everywhere perhaps the most urgent demand of the hour: but our part, even in well-established Missions, is far from done.

<sup>1</sup> *Op. cit.*, p. 9.

<sup>2</sup> Cf. Prof. Bruce in *Expos. Gk. Test.*: also Dr. Plummer's *Commentary*.

*2. All methods must be definitely evangelistic.*

Missionary work includes much more than itinerating and bazaar preaching. This, again, is dawning upon even the least instructed in these matters. Educational, medical, literary, and industrial work, are its recognized adjuncts and auxiliaries—not to mention those pastoral duties which grow immediately out of the work of the evangelist. All these will require separate attention later: the present object is to point out that if such adjuncts are not evangelistic, they are not, in fact, auxiliaries at all. Philanthropy and civilization have their place, but it is among the secondary and indirect results of Missions. Any method which is not primarily evangelistic and spiritual is not worthy of a work that deals directly with the souls of men. The educational or medical missionary may be happily able to devote special talents in consecration to the work, but these must be means to an end; and that end is the setting up of the kingdom and the salvation of souls. Nor must he merely assist others who have that aim: some definite share in it must be his own.<sup>1</sup> This is a position which commands almost, if not quite, universal assent.

These two principles being now stated, it may be helpful, by means of concrete instances, to illustrate what the evangelistic aim of the Church will involve, with especial reference to the necessity of making evangelization effective. No better instances could be taken than those of the two fields where, in

<sup>1</sup> *Cp.* p. 70.

days past or present, the greatest results have probably been seen, at any rate as far as the work of our own Church is concerned—Tinnevelly and Uganda. In both of them, practically, our Church has had a free hand—practically free, at least, from the overlapping of Protestant Missions—and both are unusually well supplied, as things go, with the means of evangelization. Moreover, the evangelistic spirit is as well advanced in these two native Churches as perhaps anywhere in India and Africa respectively; and the absence of competition already noted has set them free from the hampering divisions which so often hinder advance. In such districts, if anywhere, we ought to be able to leave the native Churches to complete the task—especially in Tinnevelly, where our work dates from nearly a century ago and rests upon beginnings of yet earlier origin. This is not the place to enter upon the complicated question of Church organization which would immediately arise from such a step: let us look only at its effect upon the evangelization of the district. What is the condition of things now, with European help? With a view to reliable and recent information, two missionaries have kindly given special details on this point—Mr. E. Keyworth, who has charge of the C.M.S. Itinerating Band in Tinnevelly, and can therefore speak with particular knowledge of the evangelistic needs of that district, and the Rev. G. H. Casson of Uganda.

Tinnevelly is about as large as Yorkshire, though its population is perhaps little over half as great. The two principal Church of England Societies, the C.M.S.

and the S.P.G., work in it side by side, though in different areas. Lately the baptized numbered 89,490 as the fruit of the labours of both Societies together, besides 6645 catechumens;<sup>1</sup> and there are also about 50,000 Roman Catholics. But the Protestant Christians do not number more than five per cent. of the whole population. Mr. Keyworth says :—“The whole may have heard the bare proclamation of the Gospel, as the C.M.S. and S.P.G. Itinerating Bands go everywhere; but the number of villages is so great—about 5000 at least—that though many catechists and evangelists besides the Itinerant Band members are daily at work, and though scores of Gospel portions are sold daily by various agencies, yet the ignorance is appalling with respect to the most elementary facts of the Gospel in at least half the villages. The number of literates in the villages is not ten per cent. in the majority. This is a great cause of ignorance about the Gospel, as they must forget much of what they hear . . . I do not think that under present circumstances *each person* in this district receives a clear Gospel message more than once a year, and often less frequently.” That is an extract from a letter in March 1911. Where should we be, if there was no Church in almost every village, but only in scattered stations, large and small; if we lived in a remote and forsaken little place in Shropshire or Cumberland, which was visited by a band of wandering preachers with a strange message, perhaps once a year; if, finally, we sometimes did not hear of their coming until after they had gone

<sup>1</sup> C.M.S. Report 1910-11, p. 172; S.P.G. Report 1910, p. 88.

away? However earnestly they might have proclaimed their message on the village green, how much of it would be remembered, even in an English hamlet, when they next came round? And how much less among the less educated natives of Southern India? *This is the condition to-day in parts of what may be the best evangelized area in the heathen world.* What then must be the needs, for example, of Bihar, in North India, with a population equal to half the United Kingdom scarcely touched—not to speak of the totally unreached regions in China, in Africa, and elsewhere?

The Rev. G. H. Casson, writing from Uganda in May 1911, makes it plain that conditions there are very different in some respects. It does not present the case of a district accessible in all its parts, and covered, however scantily, with a web of organization. Taking the Protectorate of Uganda as a whole (which is larger than the kingdom, but smaller than the diocese), the area to be covered is vastly more extensive than Tinnevelly,<sup>1</sup> and the population about  $6\frac{1}{2}$  millions, viz. roughly three times as great. Christian work is of course much more recent here, being of no more than thirty-five years' standing. Protestants number about 71,038 baptized Christians and 3383 catechumens:<sup>2</sup> Roman Catholics rather more. As to opportunities of hearing the Gospel, this is what is said:—"Here at the capital we have about fifteen churches, each with a catechist in charge, and the

<sup>1</sup> E.g. from the capital to the N.E. boundary is at least a month's ordinary journey.

<sup>2</sup> C.M.S. Report 1910-11, p. 76.

population more Christian (nominally) than heathen . . . but away on the outskirts there is untouched heathen darkness. We are advancing further and further into these dark regions" (here follow the names of the most remote stations of evangelists to the north and north-east—the latter a long way short of the frontier) . . . "At Mengo everyone could hear the Gospel next Sunday if he wanted to: away in the far corners not one could." Then comes the significant remark:—"We do not send itinerant preachers from village to village in the heathen parts: they would be speared." Openings can only be secured gradually, as friendly relations are set up by workers in the neighbourhood. The great need is for Baganda volunteers. Round Mt. Elgon it took ten years to find openings, but now six stations are occupied by Baganda under European supervision, who would have been killed had they gone earlier.

Such is the position in two of the most favoured districts in the world. These examples are not given to discourage. Bishop Lightfoot went far to prove, as long ago as 1873<sup>1</sup>—and there has been much progress since then—that modern Missions had advanced more rapidly than the Missions of the earliest centuries of our era, with all their apostolic fervour. Even in the middle of the third century, he said, we might reasonably infer that native Gaul was not more Christian than native India was when he spoke, viz. after far less than one century of modern Missions—and that Christians then formed less than one-twentieth of the

<sup>1</sup> See his *Comparative Progress of Ancient and Modern Missions* (to be obtained from the S.P.G., price 1d.), especially pp. 3 and 7.

subjects of the whole Roman Empire. And since the Bishop made this comparison, the Christian population of India has more than doubled. That is to say, at the close of exactly *one century* of organised missionary work (the charter of freedom dating from 1813), India is probably *twice* as much permeated with Christian influence as was native Gaul after *two centuries* of primitive Missions. There is, therefore, every reason for thankful encouragement. "History," as the same authority said on the same occasion, "is an excellent cordial for the drooping courage." But everything goes to show that the kind of evangelization yet undertaken is *not* effective, even in the best worked fields, and that our efforts need to be much more complete, and moreover will have to be much longer sustained, before we can begin to think of withdrawing anywhere.

## CHAPTER III

### THE FIELD TO BE COVERED

“It is the high duty of the Church promptly to discharge its responsibility in regard to all the non-Christian world. To do this is easily within the power of the Church. Not to do it would indicate spiritual atrophy, if not treasonable indifference to the command of our Lord. Without attempting to estimate the necessary increase in income and foreign staff, it is the conviction of the Commission that the Church of Christ must view the world field in its entirety and do it full justice. There should be nothing less than a vast enlargement in the number of qualified workers, a thorough and courageous adaptation of means and methods to meet the situation, a wise unification in plans and forces, and a whole-hearted fulfilling of the conditions of spiritual power.”—*World Missionary Conference*, Commission I., Finding I. (pp. 363-4).

IN this chapter alone will it be necessary to depart from the determination to avoid any large use of statistics; and even here they will only be presented in mass and not in detail. It would be impossible to survey the ground without the aid of figures, and it will be best to avail ourselves of the exhaustive summaries in the *Statistical Atlas of Christian Missions*, published in connection with the World Missionary Conference of 1910,<sup>1</sup> as well as the full account of the

<sup>1</sup> The figures are given in the Atlas as mainly those of 1907, so that some increase should be allowed for throughout. In cases where later statistics are available, it has been thought better (with one special exception) to use those of the Atlas and Report only, so as to maintain a uniform standard of comparison. It should be stated that some of the figures have only been attainable, apparently, by estimates; but these have been made with great care, and may be accepted as a reliable basis. Everywhere, unless special mention is made to the contrary, the details relate to Protestant Missions only.

whole field in the Report of Commission I of that Conference, on "Carrying the Gospel to all the non-Christian World." From these sources are taken nearly all the figures, and a great many of the facts to which attention is drawn in this chapter, but students are recommended to procure that volume at least of the Report for fuller study than is here possible.

i. All the fields of missionary enterprise cannot here be examined as they are there. The needs of the world will be better realised by giving the small available space to selected examples, than by attempting a lifeless summary of the whole. And the first instances to come to mind will naturally be the *three greatest territories*, in the order of their population.

i. *The Chinese Empire* covers about one-twelfth of the area of the habitable globe. Estimates of its population vary greatly, on both sides of the commonly quoted 400,000,000.<sup>1</sup> Most of China proper is densely peopled, but statistics range from 1500 or even 1700 to the square mile in certain special districts, down to 67 in the province of Kwang-si. The highest of these figures is nearly five times that of the United Kingdom, which itself stands high. No large areas in the Mission field, except the valleys of the Ganges and the Lower Nile, will compare with most of China's provinces in this respect. Its population is reckoned altogether as greater than that of Africa and all other non-Christian lands except India combined. But some great regions are very sparsely

<sup>1</sup> For a discussion of this question, see additional note at the end of this chapter.

inhabited, notably Mongolia—six times the size of Germany and almost as large in area as China proper, but containing only about two and a half million people.

The difficulties of the work have hitherto been increased by the inaccessibility of the people, arising partly from their conservatism and hatred of foreigners, and partly from the slowness of travelling by river or canal and the badness of even the Government roads. Steamers and railways are rapidly removing the last-mentioned obstacles, and it is to be hoped that the remarkable awakening of the national spirit (at present "both a help and a hindrance") will ultimately result in an attitude of mind not less but more accessible than before. The language difficulty is notorious, though perhaps sometimes exaggerated. Many dialects are understood by many millions each, and the Mandarin, in its printed form, is intelligible to 250,000,000. Serious obstacles are created by native customs, and the problem of ancestor-worship will be before us later on. It is painful to read that in China, itself "more nearly agnostic than any other great nation," a "No God sect" has been stimulated by an able translation of Spencer's *Evolution and Ethics*, and that there is an increasing flow of agnostic, atheistic, and indecent literature, mainly from Japan and Europe; while Western education "has weakened the old moral teaching in some cases without adding Christian correctives."

A few illustrations may aid the imagination to view the task that remains. Out of 1971 cities and towns not ranking lower than market-towns, only 527 are

permanently occupied, however inadequately. Two provinces have missionaries only at the rate of one to over 300,000 people. Four-fifths of four sparsely peopled provinces are not yet within prospect of being reached, and great regions elsewhere are untouched. In some places 600 villages can be counted within a radius of five miles; and out of 10,000 hamlets thus closely grouped in three counties, hundreds have never seen a preacher of the Gospel. One missionary speaks of his district as somewhat adequately occupied because hardly any village in it is more than six miles from a place of worship! China's Mohammedans, numbering at least several millions, are scarcely touched. Four times the present number of foreign missionaries are frequently called for, and an indefinite addition of native agents, e.g. 15,000 for the single province of Fu-kien. But there are encouraging results. Protestant Christianity throughout the Empire has 4175 foreign missionaries, 513 native pastors, 12,082 native workers of all grades, 4869 stations large and small, 177,724 communicants, and 214,546 baptized persons. Finally, we are warned that with China it is pre-eminently "an age on ages telling." What needs to be done must be done quickly.

ii. *The Indian Empire* comes next, with its territory as large as Europe without Russia, and its population of 315,000,000,<sup>1</sup> equal to more than one-sixth of the

<sup>1</sup> These are, approximately, the figures of the 1911 census: but apparently the total is not even yet, at the time of writing, quite certain. Inquiries made by the C.M.S. at the India Office, on Aug. 2, 1912, elicited the fact that new figures were still coming in, but that, as revised to that date, the total stood at 315,132,537. See also additional note at the end of this chapter.

human race. It is startling that certainly over one-third of humanity is crowded together within these two Eastern Empires of India and China: and it becomes more striking still if we compare their area, vast as it is, with the rest of the world. India is distinguished by diversity in everything—climate, scenery, race, social grades, religion, and language. Some of these matters will need consideration later; but think now of the barriers created by 147 languages, though it is true that most of these affect comparatively small numbers, and that the principal ones cover wide areas. The influence of English, as a language to carry one all over India, is remarkably increasing. Means of communication are fairly good, but they do not yet solve India's great problem of the villages. Ninety per cent. of the people live in villages of 5000 inhabitants or less (and of course the majority contain much less), whereas in England three-quarters are said to belong to towns and cities: and the number of these villages exceeds half a million.<sup>1</sup> One of the illustrations in the last chapter may serve to bring home the significance of such figures,<sup>2</sup> and their bearing on the complication of the missionary task. The scandal of evil influences from nominally Christian lands is as great in India as elsewhere; and Nationalism is causing wide-spread anxiety: will it be guided into right channels, and recognize that Christianity favours a truly patriotic spirit, or will an anti-Christian attitude become hardened by a mistaken estimate both of patriotism and of Christianity? Secularizing education, again,

<sup>1</sup> See *The Desire of India*, by S. K. Datta, pp. 36-7.

<sup>2</sup> See p. 10.

has done much harm, as we found it has in China. One problem of great importance is the winning of the educated English-speaking class.

Seeking, as before with China, a few illuminating examples, we note that great regions are "absolutely undermanned," in the United Provinces, E. Bengal, Chota Nagpur, S. Assam, parts of Burma, the Central Provinces and Central Indian Agency, and especially the Native States. The fact that there are no less than 600 of these last, ranging from ancient kingdoms to petty estates,<sup>1</sup> illustrates the magnitude of the task in our great dependency. Taken as a whole, "the present occupation is totally inadequate." Many of the people are not at all difficult to reach, as Chapter VI will illustrate. The rate of progress may provide some encouragement, each recent decade showing a considerable and progressive increase. The total Christian population given by the census of 1911 (including Roman Catholics and Syrians) was 3,876,196: the increase in the decade being nearly one-third. Of Protestants, there are 4614 foreign missionaries, 1272 native pastors, 35,767 native workers altogether, 11,027 stations, 522,743 communicants, and 917,494 baptized. Once again comes the warning note, in the words of Bishop Lefroy of Lahore—if the new life of India takes form without Christian influence, "then for generations to come the door to advance will be fast-barred to a degree of which we have hitherto had no experience whatever."<sup>2</sup>

iii. *The Continent of Africa* presents conditions so

<sup>1</sup> *W.M.C.*, vii. 30.

<sup>2</sup> *Ibid.*, i. 142.

various that the Edinburgh Report treats of it in seven sections. But comprehension suits our purpose best if we can avoid incautious generalization.

Its area is larger than either of the fields yet considered. Africa is three times the size of Europe: India would be covered by the three Congo territories, and the whole of China proper by the lands bordering on the Nile. But the population is reckoned at no more than 180 millions—not much more than half that of India, perhaps less than half of China's masses. These contrasts suggest one of the main difficulties, the scattered population. One missionary speaks of the sphere of his mission as the size of Germany, with only 100,000 inhabitants. But as conditions improve, the numbers are likely to increase enormously. Racial variety is of course great, but under any circumstances missionary work would have to deal with the continent in sections. Diversity of languages is bewildering; the field of one society includes no less than thirty. Travelling is often tedious in the extreme. The aggressive advance of Islam from north and east is a menace of the greatest magnitude. There are 50 or 60 millions of Moslems in Africa, and they are daily increasing. Some of the greatest obstacles once more have their origin in Christian lands. Commercial enterprise often precedes the Gospel, and brings added hardness, immorality, and material views of life to an already dark paganism. The harm done by this misrepresentation of Christianity is a bitter rebuke to the slowness of the Christian Church to enter the land, when secular enterprises are so ready to press forward. Again,

nearly the whole continent is under the rule of Christian countries, yet "except through the prohibitions of Christian Governments there is practically no part of Africa shut against the true missionary."<sup>1</sup> So that not only have the Churches of Christendom failed to "anticipate the Powers of Europe in a partition of Africa,"<sup>2</sup> but those nominally Christian Powers (among whom our own is no slight offender in some districts)<sup>3</sup> are putting some of the chief hindrances in the way.

It needs little labour to show how far short of the needs are the present forces. Considerable advance has been made, *e.g.*, in South Africa, in Uganda, and in Livingstonia; but in Portuguese East Africa, in the Congo states, in the Soudan, and elsewhere, huge territories are notoriously unreached. Statistics of results are proportionately larger than any hitherto noticed. Foreign missionaries number 4228, native pastors 856, all native agents 20,320, stations 10,935, communicants 485,488, baptized 902,016; but here is an example of the danger of generalization, for South Africa swallows up two-thirds of the two last figures even without the S.W. and S. Central districts. Our own Church is represented by its two leading Societies and by the Universities' Mission to Central Africa. In conclusion, here also comes the word of admonition:—"The added difficulty of our task to-day is the penalty of our past neglect; and if we are to avert our task being made harder still by the onward march of Islam, there is not a day to lose."<sup>4</sup>

2. *Three other fields* are now selected, not for their

<sup>1</sup> *W.M.C.*, i. 210.

<sup>2</sup> *Ibid.*, p. 208.

<sup>3</sup> See Chap. XIII, pp. 160-2.

<sup>4</sup> *W.M.C.*, i. 243.

size, like the first group, but for other special reasons.

i. *Japan* cannot be left out of any world survey, especially if it be true that "there is perhaps no spiritual position in the missionary world of to-day of such strategic moment as the Island Empire of Japan, no labour so full of destiny as the labour of the men and women who are seeking there to lay the foundations of the City of God."<sup>1</sup> Once more, "Whether we will or not, the words still ring in our ears, 'Japan leading the Orient—but whither ?'"<sup>2</sup> Covering only 161,000 square miles, and with but 52,000,000 inhabitants, the moral influence of the country is affecting China, Korea, Siam, India, and even Turkey. Thousands are emigrating yearly to the mainland, and will carry with them a materialistic and rationalistic influence unless the Church of Christ steps in. And here as everywhere comes the cry of urgency—"What is done for Japan is done for the whole Orient. What we do for her we must do quickly, or too late mourn our shortsightedness." Meanwhile, the facts are said to be disquieting.<sup>3</sup>

Many of the ordinary difficulties are absent from Japan. Railway and steamship carry the worker nearly everywhere; the only very sparsely settled regions are in the northern island, Hokkaido; the language, though difficult, is a well-nigh universal means of communication; there are no sharp social distinctions, and the people are easy of approach. But the work has difficulties of its own, arising chiefly from defects of character—changeableness, mistaken

<sup>1</sup> *W.M.C.*, iv. 231-2.

<sup>2</sup> *Ibid.*, i. 51.

<sup>3</sup> *Ibid.*, i. 67.

ideas of nationalism, lax morality, superstition, defective views of sin. And the troubles which come from Christian lands are perhaps more marked than ever—godless lives of Europeans, anti-Christian thought from the West, the knowledge that social evils are not cured in Christian countries, race prejudice in the anti-oriental agitation, baneful Russian and French literature, and, not least, false and deficient doctrines among Christian teachers themselves.

Excluding Roman and Greek Catholics (who number 62,000 and 30,000 respectively), the figures show 67,043 communicants and 82,221 baptized persons, with a staff of 1034 missionaries, 474 native pastors, and 2140 native agents altogether, working at 1243 stations. These figures include Formosa. Growth was very rapid between 1882 and 1889, and after a reaction there has been more progress again since 1900. The west coast of the main island, and parts of the north-east provinces, are largely neglected, and occupation seems inadequate even in the greater cities, much waste being caused by overlapping. A hopeful feature is the ease with which Christianity has become naturalized, but a great and speedy increase both of foreign and especially of Japanese workers is urgently called for.

ii. *South America* deserves special mention, as still too sadly neglected a continent. A great deal of the Christian effort which is carried on there is directed towards the Roman Catholic inhabitants and the settlers from our own land—both representing very needy fields. But, in addition, there are over six

millions of Indians, and 165,000 Hindu, Javanese, and Chinese coolies on the plantations. These last occupy chiefly a small belt of land in the Guianas ; but the problem of the Indians is one of great difficulty, as they are scattered over nearly the whole area of the great continent, which covers one-eighth of the earth's surface—though in somewhat unequal distribution. The darkness of savagery represented by some of these heathen inhabitants, especially in remoter regions, is as great as anywhere on the globe, and immense tracts are untouched. The people are largely nomadic and their countries difficult of access ; the language problem is to the front, as there are fifty-one different Indian tongues—perhaps a higher proportionate figure than in any other country ; and the climate in the forest districts is deadly. But the great transformations effected among the most degraded tribes (the well-known testimony of Charles Darwin will come to mind here) have amply repaid the difficult toil of the pioneers. So little has been attempted, however, that large results must not be expected. There are 169 missionaries of all Protestant Societies, only 9 ordained natives and 495 native workers altogether, 132 stations, with 8948 communicants and 30,464 baptized. The South American Missionary Society is the chief representative of our Church on the continent ; but the S.P.G. has work in the Diocese of Guiana.

iii. A single example of *a smaller field* will be useful, and for this purpose let us glance at *Madagascar and Mauritius*. Madagascar is rather larger than France, but with only one-fifteenth of its population, viz. two

and a half millions in all. Mauritius is much smaller, and contains only 380,000, of whom over 200,000 are immigrants from India for the sugar plantations. There is a mixed population of 28,000 in the Seychelles Islands. Madagascar has several dialects, but the Bible, translated into Hova, is understood by most of the other tribes. In Mauritius no less than five languages have to be employed. The history of the Christian Church in Madagascar has been one of trials and of fluctuations, internal and external.<sup>1</sup> The S.P.G. works in the island, besides the London Missionary Society and other agencies. The C.M.S. is now only engaged in Mauritius, where also the S.P.G. has some stations, as well as one in the Seychelles. In Madagascar the centre is best worked, the nine northern provinces having only two missionaries for half a million souls, though native evangelists are sparsely scattered over seven of the nine. The other two, and one in the south, have no evangelist, and both in Mauritius and in the Seychelles there is said to be lack of definite and full evangelistic effort. So that even here is the same call of need, though the figures compare favourably with others we have noted, showing 269 missionaries, 688 native pastors, 6138 native workers of all grades, 1264 stations, 70,258 communicants, and 120,460 baptized.

3. Yet *a third group of three* now demands attention.

i. The *Jews* are entitled, in reality, to the first place of all. Let it at once be said that their relegation to the third group is not through any low estimate of their claim: it is purely due to the plan upon which

<sup>1</sup> See p. 157.

this chapter has been based: and the Christian who takes the New Testament in its plain meaning will never let that claim be shelved. Of course there may sometimes have been exaggeration. It would manifestly be as impossible to wait till all the Jews have been converted or even evangelized (St. Paul never did that) as it would be to concentrate all parochial workers upon one special street in a large English parish.<sup>1</sup> But any exaggeration has been purely individual. There is, alas, no fear of the Church as a whole magnifying its duty to the chosen people. The Edinburgh Conference will not be suspected of disregard for heathen needs, but its Report plainly implies that Jewish work has not had its rightful place.<sup>2</sup> The Jews numbered about 12,000,000 at the beginning of 1910; and of these over 9,000,000 are in Europe, the vast bulk in Eastern Europe. Many are drifting away from their ancient faith. London is the only possible instance of an adequately occupied field, and the Jews in almost every other part are "greatly neglected," especially perhaps the 5,215,000 in Russia. The work of the London Society for Promoting Christianity amongst the Jews (L.J.S.) has a claim for much greater support from Church people.

Not only obedience, but reasons of strategy, require this. The Rev. J. H. Adeney, missionary of the L.J.S. at Bucharest, pleading at the Pan-Anglican Congress for a place in the forefront of what is done

<sup>1</sup> With reference to the argument from Luke xxiv. 47, see Dr. E. Stock's *Short Handbook of Missions*, p. 10. See also *ibid.*, pp. 153-4.

<sup>2</sup> *W.M.C.*, i. 276-7, 365.

among non-Christian peoples, made a striking point of the bearing of Jewish work upon the race problem so constantly discussed in missionary circles. "If China and India," he said, "are to give us new interpretations of the Truth, how infinitely more that race who gave us the Word! What other race is more likely to solve the racial problem than that race which, cradled in the East, accommodates itself to every clime and every nationality?" He expressed surprise at the silence with regard to the European race problem on the part of speakers who had dealt with these questions.<sup>1</sup> Archbishop Benson once emphatically confirmed another argument under this head when he said: "I believe that they are yet destined to be the missionaries to half the world."

It is, of course, foolish ignorance which says that there are no results. Statistics are particularly hard to trace, as converts join congregations and are thus cut off from missionary reports; but a few may be given. There are about 300 clergymen of the Church of England who are of Jewish descent, besides some hundreds of Nonconformist preachers at home and abroad: Christian Jews have been some of the most faithful workers of nearly every Missionary Society—not to speak of the earliest missionaries of the Christian Church: the statistics of the L.J.S. for many years show, on an average, one adult Jew baptized every month in London alone: according to Professor de la Roi, the number of Jewish converts has reached about 240,000: and Dr. Dalman said that if all con-

<sup>1</sup> *P.A.C.*, vi. 171.

verted Jews had remained a distinct people, their descendants would now number millions.<sup>1</sup>

ii. It may seem strange to mention *Colonial Work* in connection with the non-Christian world, and in spite of its importance not much space can be given to it here. It is, unfortunately, by no means out of place—by anticipation, if not in reality. Christian people are little alive to the conditions in our great Dominions, some of which are increasing with such phenomenal rapidity. Especially perhaps in the remoter parts of Canada and Australia is there real danger of the children of Christian parents lapsing into actual heathenism, even if the parents themselves have not in some instances already done so. These are the stock which may produce the great nations of the future; and the call of immediate urgency, which has met us so insistently from all quarters, can scarcely sound more loudly in any other case. The Colonial and Continental Church Society and the S.P.G. are trying to cope with these tasks as our Church's trustees.

iii. A field of small extent but great importance lies at our very doors—*the non-Christian students in Christian lands*. Hundreds of Hindus, Mohammedans, and Parsees, come and go to and from our shores, and spend a few years while they study in our Universities and Inns of Court. It is nothing less than a scandal that any of them (not to say many) should live in our midst without meeting with the influence of a real Christian example. The work is

<sup>1</sup> For these facts see the Rev. S. Schor's *Palestine and the Bible*, 12th ed., pp. 115, 116; and Dr. E. Stock's *Short Handbook of Missions*, p. 155.

not wholly neglected ; but too often they are shunned (if not spoilt by being lionized) and are left to influences from the seamy side of life alone. And so these men, perhaps future leaders of opinion in their own lands, are in danger of returning prejudiced against Christianity by contact with its professed stronghold, instead of won for the work of the Kingdom of Christ. Here is a field for some who are debarred from going abroad !

4. We have been restricted to a selection of specimen fields, and though it has been possible to take however hasty a glance at the greatest, it will be useful to enumerate those omitted. Some of them are names rich with significance and promise. Korea, Siam, British Malaya, the Dutch East Indies, the Philippines, Australasia and Oceania, Ceylon, the Asiatic Levant, Central Asia, the Arctic Regions, with part of the people of the West Indies, Central America, Canada, and the United States, all claim a share in our prayers, our thoughts, and our efforts for the non-Christian world ; and in all of them something is being done.

But think, besides, of the *unoccupied sections* of the globe. Here the needs are greatest of all. Across huge stretches of Northern and Central Asia the little isolated Mission stations scarcely constitute any kind of occupation, and do not touch great regions of Manchuria, Mongolia, and outer Kan-su. And then we come to solitary Tibet and Afghanistan ("perhaps to-day the most difficult country for a missionary to enter" <sup>1</sup>), Bhutan and Nepal, Russian

<sup>1</sup> *W.M.C.*, i. 201.

Turkestan, French Indo-China, and other Asiatic fields, all wholly or practically unreached by Protestant Missions, and representing, together with those named immediately before, 48,000,000 in Asia in large unoccupied areas. The heart of Africa is untouched to an even greater degree. Details are too numerous to mention :<sup>1</sup> suffice it to say that about 70,000,000, more than one-third of the inhabitants of the whole continent, do not come within the scope of present plans at all. Smaller areas include three provinces of Arabia, sections of Syria east of the Jordan, districts of the Malay Peninsula lately added to the British Empire, and a number of still smaller populations, not only, like these, in Asia, but all over the rest of the world—so great a number as to be incapable of detailed mention even in the Edinburgh Report ! The result shows the appalling total of 122,000,000 entirely unprovided for even in the inadequate manner which characterises present missionary “occupation” ; and in addition there are, “of possibly greater importance,”<sup>2</sup> those great districts in every “occupied” field which are everywhere yet untouched—representing, probably, an even larger number of souls. And what is the greatest condemnation of all ? It is summed up in one telling sentence—“The closed doors are few compared with the open doors unentered. It is the neglected opportunities that are the reproach of the Church.”

5. We must look, before closing, at the *estimated total results*. These give 19,280 foreign missionaries (including wives), 5522 being ordained : 98,388 native

<sup>1</sup> See *W.M.C.*, i. 281-2.

<sup>2</sup> *Ibid.*, p. 283.

<sup>3</sup> *Ibid.*, p. 366.

workers, of whom 5045 are pastors: 3478 principal stations and 32,009 others: 1,925,205 communicants, and 3,006,373 baptized persons. One feature in these lists has been omitted both here and in previous instances, as being of doubtful value. The number of unbaptized adherents seems altogether out of proportion to the baptized, at least in several instances; so that the total number for the whole world is no less than 2,275,498. There will always, of course, be catechumens, and in certain fields of rapid progress a great many; but it certainly does appear that some workers lay insufficient stress upon baptism as an essential part of the Commission. Our Church Societies may be reckoned free from this reproach. Perhaps it should be added that too much reliance must not be placed upon "counting heads"; but statistics have a value of their own, and cannot be omitted from a survey. One encouraging sign is the statement that 127,875 communicants were added during the previous year.

Even the above totals are not complete. The total fruit of modern Missions should include certain large bodies no longer connected with any Society, yet owing their origin to missionary work. Dr. Gustav Warneck estimates the grand total at 12,658,300; or, with 5,711,100 Roman and Russian Orthodox, 18,369,400. The Edinburgh Commission believes that from most recent information another 2,500,000 should be added, making the total fruit of Christian Missions of about the past century, as represented in converts now living, nearly 21 millions.<sup>1</sup>

<sup>1</sup> *Statistical Atlas*, p. 61. This presumably includes all adherents, as above.

Opinions will probably always differ as to the best way of compassing the great task which remains. The policies of diffusion and of concentration will both find their advocates, and it will still be debated whether fresh fields should everywhere be entered without delay or existing Missions strengthened. It has been stated that there has been too great haste, for example, in forming new Dioceses in some parts, and that as a result work languishes or has been actually abandoned elsewhere.<sup>1</sup> One thing is certain. An unlimited increase of native agency is the only hope everywhere: but we are not doing our part either in developing that agency or in direct evangelization.

And which field provides the most urgent call? China, with its teeming masses, awaking from the sleep of centuries? India, the peculiar charge of the British nation, imperilled just now by a thousand dangers? Africa, with its untouched heart? Japan, the key of the Orient? Israel, whose "receiving" shall be "life from the dead"? Islam, bold challenger of the Cross in many lands? Or any of the numberless unreached territories? It is impossible to answer. But the Edinburgh Report boldly says that *all* must be grappled with promptly, and that the whole world *easily can* be reached<sup>2</sup>: and, with due recognition of what it calls the "Superhuman Factor,"<sup>3</sup> the power of the Spirit of God, so it can. What seems to have impressed Bishop Montgomery, as the result of his

<sup>1</sup> See the Rev. Canon C. H. Robinson's paper in *P.A.C.*, v. App. 4(b).

<sup>2</sup> *W.M.C.*, i. 363. (See quotation heading this chapter.)

<sup>3</sup> *Ibid.*, pp. 351-361.

tour of Eastern Missions, is true for us all—the “Decisive Hour” is doubtless more really at home than abroad.<sup>1</sup> It is we who are being tested. The closing message from Edinburgh to the Church in Christian lands named the next ten years as probably a critical turning-point in human history, of more import perhaps, for gain or loss, than centuries of ordinary experience.<sup>2</sup> Two of these years have already gone ; and what has been done ?

#### ADDITIONAL NOTE ON THE POPULATIONS OF CHINA AND INDIA

An attempt has lately been made to add to the impressiveness of Christian Britain's task in India by stating that it is now proved to be the most populous country in the world. This statement rests upon a recent census in China, giving the total of 312,420,025, which is said to be the most reliable result yet obtained. But it appears (1) that the census was not one of individuals, but of families, five persons being reckoned to a family, presumably on the basis of experiments in different parts. Obviously such a method can only produce approximate results even now. (2) The figures relate only to China Proper and Manchuria, whereas, if Burma be included in the Indian total, it would seem fair to reckon on the other side Mongolia and E. Turkestan, if not Tibet, as owning China's suzerainty. These, though sparsely

<sup>1</sup> See *C.M. Review*, June 1911, p. 327.

<sup>2</sup> *W.M.C.*, ix. 108.

inhabited regions, would at any rate turn the scale, being estimated to contain a few millions more. (3) Some difficulty accompanied what was apparently China's first ordeal of a census, the poorer classes fearing more taxes; and whatever the difficulties may still be in India, the result must be taken as more probably approaching accuracy there.

Our responsibility for India (containing, as it does, at any rate over one-sixth of the human race) is quite overwhelming enough without running so grave a risk of inaccuracy to emphasize it. For these reasons the order in the preceding chapter has been maintained. Whatever population Greater China may really hold, it is almost certainly larger than that of our Indian Empire.

## CHAPTER IV

### THE CHRISTIAN ATTITUDE TOWARDS NON-CHRISTIAN RELIGIONS

“All down through the history of Christian Missions, from the very earliest days, there have been two types of thought on the question of the relation of the Gospel to existing religions—the types exemplified in Tertullian and in Origen—the one dwelling most on the evils of those religions and the newness of the Gospel ; and the other seeking to show that all that was noblest in the old religions was fulfilled in Christ. This duality of type goes right back to the very beginnings of Christianity, and is found in the New Testament itself. It seems quite clear that both types are necessary to the completeness of the Christian idea.”—*World Missionary Conference Report*, iv. 279.

EVEN though it may be impossible to endorse every phrase in the paragraph which precedes this chapter, it may well be taken as a starting-point for its subject. Can these two types of thought be combined, or are they after all essentially contradictory ? If they are, which of them is right ? If not contradictory, but complementary, is it a fact that both are contained in the New Testament ? Can it be said that Christ in any way “fulfilled” any portions of these religions ? Such are some of the great questions which must for a time occupy our minds. Let us begin by looking at present-day facts and opinions, and then work back to first principles.

Whatever be the truth about these matters, there is

no doubt that the tendency of human nature to run to extremes, and the liability of one extreme to provoke another, are well illustrated in the existing condition of opinion with regard to them. It is said that the earlier missionaries devoted a large part of their preaching to denunciations of idolatry, and that a great deal of contempt was poured by them upon the religions of their hearers—that there was little real effort to put themselves in the position of those whom they sought to win, and little attempt to find the best avenue of approach for the message which they brought—that they did not grapple with the study of the religious systems which confronted them, and, in fact, laid themselves open to the charge of being “mere iconoclasts.” They were, however, never really that: with their zeal for the positive preaching of the Gospel, and their desire to magnify Christ, they never could have been contented with attacking non-Christian systems. The exaggeration of the charge in this particular may perhaps make us suspicious of generalization in other respects: nevertheless, it is easy to understand that some defects in method may have given rise to the common impression that they adopted an extreme view in one direction.

Reaction, therefore, is not surprising. It is undoubtedly very complete. We live in the age of Comparative Religion; and, though the study of the religions of the world has hitherto formed too small a part of a missionary’s training, the ideas of this science are very much in the air. The tendency now is to look for the best possible that is to be found in

these religions, and to explain much even of the worst in a tolerable light as the outward manifestation of the soul's inmost cravings. As an evidence of this, we may take the very fact that this is practically the avowed attitude of the Report of Commission IV of the Edinburgh Conference, which dealt with "The Missionary Message in relation to Non-Christian Religions." Its members take pains to explain that they are not blind to the dark side: nor would it be right to take all the statements which they quote from correspondents as expressions of their own view. But at any rate they deliberately adopt the modern aspect for the purposes of their inquiry, and their Report contains many such statements. So much was this the case, that it provoked a certain amount of criticism; and this (with the utmost fairness) they have embodied in a supplementary note.<sup>1</sup>

With our purpose of considering present-day opinions, we must look at some of the more emphatic assertions. We are told that "Christianity is not antagonistic to the other religions, but a fuller revelation of what the people instinctively groped after."<sup>2</sup> "One writer maintains that sympathy means 'treating other religions as less perfect revelations,' and supports this view by quoting the words of Max Müller: 'Other religions are languages in which God has spoken to man and man to God.'"<sup>3</sup> This latter is apparently an exceptional case; but the next is quoted without any such indication: indeed, the first sentence seems to be part of the Report itself. With reference to Hinduism it is said:

<sup>1</sup> See *W.M.C.*, iv. 275-280.

<sup>2</sup> *Ibid.*, p. 23.

<sup>3</sup> *Ibid.*, p. 140.

“Amongst the uneducated classes there are few religious observances which can be described as altogether formal and useless. ‘One cannot hear an unhappy old woman cry before a daubed red stone with the cry of her heart, ‘O God, help me,’ without realising that the utterance of her need itself has a religious value and brings a return to her spirit (N. Macnicol).’”<sup>1</sup> One more quotation—“Christ’s own attitude to Judaism ought to be our attitude to other faiths, even if the gap be far greater and the historical connection absent” (J. N. Farquhar).<sup>2</sup>

At the Pan-Anglican Congress in 1908 the same ideas were very much to the front. *E.g.*, in the discussion on “Christian Revelation and the similar claims of other Religions,” one speaker is reported to have referred to pagan beliefs as foregleams of Christianity, and to Christianity itself as the highest stage in religious evolution. Another suggested that other religions might have a genuine though inferior inspiration.<sup>3</sup>

But such expressions have called forth earnest protest from some who are well qualified to give their testimony. The criticism of the Edinburgh Report, to which allusion has already been made, includes the following striking statement from a writer whose name is not given, but whose remarks carried sufficient weight for inclusion in the special note before mentioned. “The Vedanta Philosophy,” he says, “is a hypnotic poison lulling men into a dangerous sleep from which there is no awakening. . . . The praise of the Vedantist Philosophy by German

<sup>1</sup> *W.M.C.*, iv. 161.

<sup>2</sup> *Ibid.*, p. 173.

<sup>3</sup> *P.A.C.*, iii. 3, 4.

and Indian (? English—but *sic*) philosophers has been the cause of an increasing opposition of Hindus to the Gospel. As Vedantism, so Hinduism leads men away from God. . . . A religion like Hinduism cannot be regarded as a preparation for Christ, and its philosophy, even at its highest, is unable to prepare His coming. The word of Christ, 'I have not come to destroy, but to fulfil' cannot be applied to Vedantism or Hinduism."<sup>1</sup> This is a strong criticism, and it is doubtful whether its force is met by the reply given in the Report, which, while it repudiates the idea of regarding Hinduism as a preparation for Christianity "in anything like the same way as the Old Testament is such a preparation," draws a comparison from the transformation of Hellenistic thoughts by New Testament writers.<sup>2</sup> We shall have occasion to return to this subject presently.

The Rev. C. H. Monahan (Wesleyan Methodist missionary in S. India) took a different line of criticism. In the discussion he asserted that the Hinduism in the Report was "not the Hinduism which bulks largest in daily life,"<sup>3</sup> and it appears that he was specially invited afterwards to express his views more fully. It is impossible to give them here completely, but they may be found on pp. 277–8 of the Report. Amongst other remarks he complains of a lack of proportion. "That which you indicate by a single sentence or by a brief paragraph is the element of Hinduism which bulks largest in one's actual contact with it from day to day, the Hinduism that crushes soul liberty and deifies human lust." Again: "There

<sup>1</sup> *W.M.C.*, iv. 276.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*, p. 299.

is an accursed thing which passes for religion, towards which the only healthy attitude is that of Israel's prophets, not sympathy but moral indignation, and whether we break with our own hands or not the brazen serpent, we certainly need to call it by its right name, Nehushtan." He rightly pleads that this is not a "merely iconoclastic" attitude, maintains that it has characterised the most successful missionaries in all ages of the Church's history, and that it gives weight "to a side of missionary effort which, while perfectly compatible with the constructive ideals of your Report, seems to have received less consideration in the Conference than it deserves."

Nor was the warning note absent from the discussion. For example, Professor MacEwen, while acknowledging help received from Comparative Religion, protested that "we must not allow that science as shaped by Unitarian and Pantheistic thinkers to hide the fact that there will always be a radical antagonism between Christian beliefs and the beliefs of paganism," and maintained that study of the past made it clear that "Christianity gains and keeps hold of the non-Christian world by the unswerving assertion of positive and exclusive beliefs."<sup>1</sup> Another speaker, apparently not unfavourable to a generous recognition of Indian religious thought, asked the startling question: "Do you know that the most popular god in India to-day is the incarnation of lust, the next god that comes to that is the

<sup>1</sup> *W.M.C.*, iv. 323. Cf. the strong statement of Prof. Denney, too long to quote here, in *W.M.C.*, ix. 324-5. He shows the reaction of current thought on Christianity at home.

incarnation of devilry, and the other one that contaminates South India is the incarnation of cruelty?"<sup>1</sup> Surely it is necessary to add the further (apostolic) query—"What concord hath Christ with Belial?"

From another missionary in India comes an even more searching comment. "One of Satan's triumphs in the present day," he says, "is to get himself ignored, especially in this connection. At the recent World Missionary Conference, one can almost fancy that there was 'a conspiracy of silence' on this head; the silence being broken, however, by one speaker who congratulated the Conference that 'the belief in Satan and evil spirits, once so prominent a characteristic of the Christian religion, had now, happily, almost disappeared'! One can imagine how the report of that speech would be received in the nether regions—not with consternation."<sup>2</sup> The speech here particularly criticised, of course, must not be taken to represent the opinion of the Conference or of the Report, but it represents a tendency. There is no doubt that the attitude which is termed "iconoclastic," and which assumes Satanic power behind non-Christian systems, is little maintained. While not at present discussing the merits of the case further, we can regard it as an established fact that the reaction from former modes of thought is very complete—so complete as to have evoked some protest.

Now it is obvious that the point of view which is adopted in this matter must vitally affect the methods

<sup>1</sup> The Rev. Dr. Jones, of Madura, *ibid.*, 318.

<sup>2</sup> The Rev. R. J. Ward, in *The Christian*, Sept. 15, 1910.

of missionary work. Scarcely anything can be more important than a solution of the difficulty which is presented by these two apparently antagonistic stand-points. But other considerations have first of all to be taken into account. Underneath the two views, at any rate in their modern development, lies a radical divergence of opinion as to the origin of the "elements of good" in other religions—and to this extent they are necessarily irreconcilable. Are they, upon the one hand, partly relics of a primeval revelation greatly overlaid with the growth of superstition and sin, partly the heritage of the common religious consciousness of mankind, partly truths borrowed from purer systems (*e.g.* the monotheism of Mohammed, drawn from Judaism and Christianity)? Or are they gleams of light which are derived directly from divine inspiration, and have the religions themselves been slowly evolved after centuries of painful climbing from the depths of Animism upward? It is obviously impossible to discuss within present limits these large questions. But it may be remarked that the growth of the modern view of non-Christian religions coincides with the prevailing tendency to explain everything upon a naturalistic basis. For example, those who can believe that the worship of Jehovah is an evolution from the cult of a tribal storm-god will be likely to possess a strong bias in their view of the origin of the other religions of the world. Further, it is at least within the scope of our brief study of the subject to quote one or two notable testimonies which may serve to give pause to the light acceptance of the evolution theory of religious systems. Professor Orr

says that the religions of ancient Babylonia, Assyria, Egypt, &c., contained higher elements which become "darker as we recede from their source," until, in historical times, they were "grossly, growingly, and incurably, polytheistic and corrupt. In Judah alone was God known. In no single case, moreover, was this polytheism ever thrown off by inherent effort."<sup>1</sup> Again: "Man's earliest ideas of God were not, as is commonly assumed, his poorest. There is really no proof that man's religious history began with fetishism, ghost-worship, totemism, or any of the other superstitions with which 'primitive religion' is usually identified. Fetishism is admitted by the best anthropologists to be a 'degeneration' of religion, and an abundance of anthropological testimony could be adduced against the sufficiency of each of the other theories in turn. . . . Man does not creep up from fetishism, through polytheism, to monotheism, but polytheism represents rather the refraction of an original undifferentiated sense, or consciousness, or perception, of the divine (*cf.* Rom. i. 19-23)."<sup>2</sup> On the next page, among other points, he mentions the well-known fact that early Vedism is purer than modern Hinduism—an illustration of the truth that modern religions provide evidence similar to that drawn from the ancient world. Most impressive of all is the testimony of Professor Monier Williams,<sup>3</sup>

<sup>1</sup> *The Problem of the Old Testament*, Bross Library ed., p. 41.

<sup>2</sup> *Ibid.*, p. 496. See a similar passage from Professor Ramsay, *The Cities of St. Paul*, quoted by the Rev. Dr. St. Clair Tisdall in *Comparative Religion*, pp. 31-2.

<sup>3</sup> Quoted in *The Problem of the Old Testament*, p. 484, from Joseph Cook's Boston Lectures.

which should be read in full if possible, though it is too long to reproduce so here. That eminent authority's right to speak of the sacred books of the East will scarcely be questioned. He tells of the impression first made upon him by the "beautiful gems" which he found in Hinduism and Buddhism; of his attraction thereby to the theory of the evolution of religious thought; of his inclination, indeed, to believe "that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all." Then he continues: "Now there is a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is erroneous." Then, after a further definition of the "religious evolution" theory—and a warning to missionaries on the subject—"So far from this, these non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light, and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own holy Bible on the right side—all by itself, all alone—and with a wide gap between."

The higher ideals of heathen religions, then, universally deteriorate with the progress of the ages. There is degeneration, not upward evolution; and the facts are at least consistent with the belief that the "elements of truth" are struggling remnants of primeval tradition. The Conference itself produced evidence in the same direction. Pastor J. R. Callenbach stated that "Ani-

mism is not the infancy of religion but its corruption."<sup>1</sup> Missions-Inspector Joh. Warneck seemed to imply the same by saying—"Heathenism is materialistic. It has lost God; it is without God; far from God."<sup>2</sup> Mr. Stanley Smith writes: "I am sceptical of there being any elements in any of the religions of China which present really *true* points of contact with Christianity."<sup>3</sup> Bishop Graves of Shanghai declares: "To claim for either religion (Confucianism and Buddhism) that it is a preparation for Christianity, if we mean a preparation divinely designed, is questionable." He considers, rather, that Christianity goes behind both and appeals to the higher nature of man.<sup>4</sup> To these testimonies from China we may add that of Archdeacon A. E. Moule, who, on the strength of fifty years' contact with Chinese religious thought, declares that its evolution has been in the direction of darkness and not of light. The fact that in earlier life (somewhat like Professor Monier Williams) he was "almost entranced" by finding what he deemed "adumbrations of the revelations of the Bible in the Confucian classics of China," adds weight to his mature conclusion that "no sober student of ancient literature, and no one face to face with idolatry and heathenism at work, would be so audacious and so foolish as to imagine that these other creeds form a part, precise and designed, of God's revelation, or are in any real sense ancillary to or anticipatory of the Gospel of the grace of God—in such a way, for instance, as the Old Testament may be

<sup>1</sup> *W.M.C.*, iv. 296.

<sup>3</sup> *Ibid.*, p. 58.

<sup>2</sup> *Ibid.*, p. 300.

<sup>4</sup> *Ibid.*

called the Gospel in promise, in type, and in prophecy.”<sup>1</sup>

As a concluding link in the chain of evidence, it will be well to see how the modern way of preaching the Gospel is likely to affect its efficacy. The Bishop of Calcutta, writing of the intellectual hindrances which affect Hindus and Buddhists, has a remark that illustrates our point. He says: “I have found every recognition of what is good in Hinduism eagerly grasped at, not as a reason for submission to the moral law, but as an argument to prove that Christian teaching need not be listened to. ‘Buddhism is quite like Christianity,’ ‘Hinduism has in it all that is good in Christianity.’ These propositions are, I feel sure, with the people I refer to, the chief intellectual hindrance.”<sup>2</sup> The Rev. Copland King notes the same danger in New Guinea. If the missionary is too sympathetic to the religion, “the convert will consider that there is no need for him to resign or fight against what exercises such a hold on his teacher.”<sup>3</sup> An Indian missionary has more recently put the danger in pointed terms. “All the talk at home about ‘fulfilling’ Hinduism is repeated out here, and the Indian newspapers and magazines tickle the vanity of their readers by such remarks as this, which is by no means uncommon: ‘We are glad to see that the people of England are waking up to see that Christianity has far more to learn from Hinduism than we from Christianity.’ What is more, it is taking the Gospel out of our message. We are

<sup>1</sup> *Half a Century in China*, pp. 239-40, 289.

<sup>2</sup> *W.M.C.*, iv. 167.

<sup>3</sup> *Ibid.*, p. 23.

losing the ring of a mighty conviction . . . . We are not called to be philosophers or seekers after curious doctrines, but witnesses.”<sup>1</sup> The Rev. Dr. J. Morrison might well conclude—“Let them not think [the missionary] is to teach them about their own religion. I fear. . . . a missionary going as a comparative theologian. I feel that a man should go as a magnetized Christian fellow-man.”<sup>2</sup>

Upon the other hand, from all sides comes testimony that straight speaking is not resented, if done properly. “The Chinese by no means resent easy, good-natured satire of heathen tenets and customs; on the contrary, they enjoy it, and it is the means of gaining many converts. Nor are they offended by plain speaking. The preacher, if courteous, can show the radical errors of idolatry, and this is more profitable than dwelling on similarities only.”<sup>3</sup> The Rev. Dr. Weitbrecht, of Simla, after giving his opinion that the benefits received from Comparative Religion have in many cases led to an over-emphasis of points of similarity which “practically negatives the idea of making disciples of the nations,” continues: “The day for polemic in a Christian spirit has not passed, nor ever will; but the trenchant and massive presentation of pivotal truths can be carried out in a manner which will not repel the sincere seeker, and if the seeker is not sincere he will suspect those who approach him with gifts and fair words.”<sup>4</sup> A very remarkable fact is mentioned, again,

<sup>1</sup> *C.M.S. Gazette*, Aug. 1911, p. 242.

<sup>2</sup> *W.M.C.*, iv. 312. For one further example see *ibid.*, p. 177.

<sup>3</sup> *W.M.C.*, iv. 53, 54.

<sup>4</sup> *C.M. Review*, April 1911, p. 222.

both from China and from India. In China, "it is noteworthy that the most hostile to the native cults are the native converts themselves, who strike far harder blows at their old faiths than the foreign missionary ever does."<sup>1</sup> Similarly Mr. Monahan from India :—"In all our appreciations of Hinduism we must strive to do full justice to the native Christian position, which views Hinduism in a much less roseate light."<sup>2</sup> It is commonly supposed that the native has better insight than we into the Oriental mind. Can he be wrong in his deductions, or is he so foolish as to give needless offence by antagonistic methods? We need not be so timid, if we are but tactful and sincere. Once more, even of the bitter Moslem, the Rev. Dr. Zwemer testifies: "While the missionary should be careful not to offend needlessly, compromise will not win the respect of Moslems. A loving and yet bold presentation of the distinctive truths of our religion has never in my experience done harm."<sup>3</sup>

After the evidence which has now been collected, it is time to turn to the inquiry,—Is there any way of reconciling two views so apparently conflicting? Amid the clash of divided opinions can any common ground be recognized? Above all, is the statement correct, that both aspects can claim support from the New Testament? Certainly, one of the marks of real truth is its many-sidedness. The revelation of God's word immensely transcends our finite comprehension: on many great questions it presents different sides of truth in such startling and apparently paradoxical

<sup>1</sup> *W.M.C.*, iv. 53.

<sup>2</sup> *Ibid.*, p. 278.

<sup>3</sup> *Ibid.*, p. 139.

connection that we can only accept both in the assurance that the reconciliation lies somewhere above the level of our faculties. Is this one of those cases? Is there anything in the New Testament to support the claims which are made to-day in the name of Comparative Religion?

It is impossible to do more than glance at some of the passages most often quoted in such a sense. It is asserted, for instance, that the debasing side of Hellenism did not prevent St. John or the writer to the Hebrews from using and transforming its highest categories of thought. This, in fact, is the answer of the Commission to the criticism of the Vedantist Philosophy mentioned on pp. 38-9 above.<sup>1</sup> It is, probably, necessary to distinguish between the philosophy and the idolatry of heathen systems.<sup>2</sup> But it does not follow that the use, for example, of a convenient and already familiar term like the Logos (the Word), and its sanctification for higher ends, need involve any regard for a heathen system of thought as even in a lower sense a foundation for the Gospel.<sup>3</sup> Nothing more is necessarily implied than the certain truth that Christianity contains the answer to all the blind gropings of the human mind. And as to the comparison between Hellenism and Hindu thought, even the members of the Commission appear to regard it as doubtful. Another favourite argument is drawn from St. Paul's speech at Athens in Acts xvii.

<sup>1</sup> *W.M.C.*, iv. 276.

<sup>2</sup> See a similar thought in *St. Paul and his Converts*, by the Rev. Harrington C. Lees, p. 79.

<sup>3</sup> On this point, see further Dr. St. Clair Tisdall's *Comparative Religion*, p. 130.

It is, however, rather a double-edged one ! Why did the Apostle take the heathen altar as his text ? Not, surely, to praise their religion : the references to past and present "ignorance"—so different from the flattery heard in many quarters to-day—and to the folly and wrong of idolatry, are unmistakable, while the alleged compliments cannot be proved except by particular interpretations. The classical quotation was perhaps no more than a friendly attempt to take them upon their own ground, just as many a missionary quotes from Eastern sacred books to-day without any idea of endorsing their contents : at the most it need only be a recognition of universal religious consciousness. The reference to times and habitations should not be unduly pressed, especially as the word *ψηλαφήσειαν*, in ver. 27, probably involves the idea of groping in the dark.<sup>1</sup> The call to repentance is clear. The fact is that St. Paul in this address was the forerunner of the despised "iconoclast" ; and this is all the more striking because he has before him a cultured audience.<sup>2</sup> "His spirit was provoked" (ver. 16) at the universal idolatry : he was surely in no mood for meditating on the gems of truth in Stoic philosophy. With this attitude agree the tremendously strong statements of his Epistles. If Rom. ii. 14-16 be quoted as an exception, it must be remembered that the fearful passage almost immediately preceding (i. 18-32) cannot but show how rarely, in the Apostle's view, such conditions were fulfilled. A study of the

<sup>1</sup> See Prof. Knowling in *Expos. Gk. Test.*

<sup>2</sup> See further, on this point, p. 60 below.

allusions to heathenism in St. Paul's Epistles would open the eyes of many to its true nature. In 1 Cor. x. 20 he does not hesitate to speak of it as backed by diabolical forces, and this is indeed the necessary conclusion to be drawn also from other passages.<sup>1</sup>

Furthermore, it is pertinent to ask,—Is our survey to be limited to *New Testament* authority? If so, why is the *Old Testament* excluded, except on the ground of modern theories of the evolution of religious thought, or because it is so full of denunciations of idolatry that some reason has to be found for overlooking them?

Patristic terms and methods of reasoning are often quoted in support of a less drastic view. The “*anima naturaliter Christiana*” (“soul naturally Christian”) is a strong phrase. But obviously it is a rhetorical flower of speech, and in any case it can only be taken to express the opinion of its author. Certainly nothing so strong is to be found in Scripture. The Greek Fathers “believed that the *Logos* guided the heathen in their philosophical researches”;<sup>2</sup> but “the light which lighteth every man” is again a phrase capable of varying methods of exposition, and can prove no more than a universal God-given conscience—a similar thought to that in Rom. ii. 14, 15.

Many thoughtful observers expect that the next great assault upon Christianity will be from the side of Comparative Religion. Probably the struggle is

<sup>1</sup> Heb. i, 1 has been quoted as if it bore upon the subject, but the phrases used are expressly limited to Divine revelation through the ancient prophets. See Prof. Dods in *Expos. Gk. Test.*

<sup>2</sup> Prof. Dods in *Expos. Gk. Test.* on John i. 9.

already upon us. If the matter is wisely handled, and due proportion is observed, the study of this science can only tend to place Christianity in a class by itself.<sup>1</sup> But the dangers of disproportion are confessedly great. More than once does this Report itself refer to the peril of the situation—to the spell cast by earlier religions upon the minds of primitive converts, and the untold harm done to the Church in the past by undue conciliation of the non-Christian world.<sup>2</sup> Nothing can be more obvious than the importance of a right judgment in this matter as the Church approaches its great appointed task in the world. It must, of course, be recognized that there are earnest souls among non-Christian peoples, as there have been in all ages. But the question is one of systems rather than of individuals. Upon the data which we possess regarding the founders of certain of the great world-religions, it is difficult to determine the measure of their earnestness, and of the extent to which they were personally rewarded in their search for truth; and in the universal corruption which marks their systems it is difficult to assign to them any real uplifting force. Moreover, nothing is more misleading than to form any generalization from the apparent earnestness of individuals. For instance, a great deal is said about the ascetic ideals of Hinduism, but closer acquaintance with the so-called "devotees" does not usually lead to admiration of their spirituality. It ought, however, to be granted that non-Christian systems represent, in part,

<sup>1</sup> See a somewhat similar thought in *W.M.C.*, iv. 273.

<sup>2</sup> *Ibid.*, pp. 214, 215, 247-8. Cf. also iii. 240.

a very blind striving to express religious needs, and that our duty is to show how Christianity fulfils, *not the religions, but the needs*. And it will be admitted that our attitude should be one of sympathy and benevolence, not of contempt and violence. One great deficiency of the past must frankly be made up for in the future. A paragraph in the Report contends with much force that the apologist for Hinduism or any other religion may urge as truly as the Christian that those who do not view his faith from a sympathetic standpoint are incapable of appreciating its significance, and that long and sympathetic study of these faiths is therefore necessary.<sup>1</sup> Sympathy and tact are surely not incompatible with a firm hold upon the exclusive revelation of Christ. This firm hold, however, is exactly what appears to be lost by some current views of the origin of the great world-religions ; and the paralyzing result must surely become manifest. It should be carefully noted that the view really urged by Commission IV of the Missionary Conference is a different matter. Christianity, as the absolute religion, certainly does contain the answer to every human need ; and the particular needs felt by differently constituted branches of the human race may well bring out, during the process of world-evangelization, latent resources of Christian experience yet undiscovered. Christ is in no sense the fulfiller of Hinduism or of Buddhism, as He was of the law and prophets of Israel—the very suggestion is repulsive when we contrast the ethical purity of that law with the religious abominations of

<sup>1</sup> *W.M.C.*, iv. 174.

at least one of those systems—but He is the fulfiller of every human need: is not this the vital distinction of thought, as already suggested? It cannot be better expressed than in the words of the Rev. Dr. Mackichan (Wilson College, Bombay) at the Conference: “We have to tell the Indian that we sympathize with his struggle, and we sympathize with his failure, and that Christ Whom we preach to him brings to him the message which satisfies his longings and fulfils his desires. In this sense Christ is the fulfiller, not simply the supplementer of something that has been discovered and achieved, but One Who fulfils the desire and the striving of the soul, One Who in the truest sense meets the soul’s human need.”<sup>1</sup> These are golden words.

With the criticism of the one-sidedness of the Commission’s Report it is difficult not to agree. They make quite plain their belief in Christianity as the absolute religion, and their recognition of the gross evil in heathen systems; they explain that their choice of a particular line of treatment was deliberately made in view of the special circumstances and needs of the time, and that its adequate discussion precluded much reference to other important aspects of the case. It might, perhaps, fairly be answered that a duly proportionate representation was the prime object of their appointment. But without insisting on this, the impression has arisen that the Report does not contain such marks of a sense of the terrible evils of heathenism as might be expected, even if that side of the matter could not be dealt with in full proportion. On the other side, it

<sup>1</sup> *W.M.C.*, iv. 320.

has included very startling views, as our quotations have already shown. How can it be said, for instance, that Christianity and the other religions are "not antagonistic"?<sup>1</sup> Is not the battle rather, as Dr. Mabie has said, "not between mere competitive systems of religion," but "between rival kingdoms, of which there are but two—that of Christ, the Lord of glory, and that of Satan, Christ's ancient antagonist"?<sup>2</sup> That ancient antagonist may not have succeeded in burying out of sight under heathen abominations all the traces of original primeval revelation, but our evidence shows that he has done his best to do so. And he may be trusted to do his best to blind the eyes of Christ's servants to the real nature of the conflict, if he can. "We wrestle not against flesh and blood." And how, again, can the cry of an unhappy idolater before a daubed stone possess "a religious value" or bring "a return to her spirit"? It may be a pathetic enough illustration of deep need groping in gross darkness. It may call out our pity and even our sympathy; but "religious value" and spiritual "return"? What would St. Paul have said to this?

Let us have men and women who will go forth in firm conviction of the unshaken and unshakable truth of God's Word, of its sole efficacy as the Sword of the Spirit, and of the exclusive and universal character of the Christian revelation—who will not indeed be "mere iconoclasts," nor provoke needless strife, nor treat foreign thought and custom with obloquy and con-

<sup>1</sup> For this reference, and the one shortly following, see pp. 37, 38 above.

<sup>2</sup> Quoted by the Rev. R. J. Ward in *The Christian*, Sept. 15, 1910.

tempt, but will nevertheless avoid misplaced flattery and will cultivate that true charity which speaks the truth after the apostolic model—and we need fear neither idolatry nor a misapplied Comparative Religion, nor indeed all the forces of earth and hell.

## CHAPTER V

### THE DOOR TO THE NON-CHRISTIAN MIND

“There is nothing in the New Testament about National Gospels. There is not a hint of a Gospel for the Jews, a Gospel for the Greeks, and a Gospel for the Romans. There is one Universal Gospel for all mankind, and every race and every nation has to learn it, accept it and obey it in its fulness. The great truths of the Gospel are not to be discovered by searching in the remote corners of the world, so that men can say, ‘See here in England, or see there in India.’ The truths of the Gospel are like the lightning which shines forth from one end of the world to the other, plain and clear for all men to see and believe. And I cannot find any warrant in the New Testament for the notion that particular aspects of the Gospel are intended to appeal specially to particular nations or particular races. On the contrary, they make their appeal to what the poet Wordsworth calls ‘the general heart of man.’ And every nation and every race needs the whole Gospel and not merely some particular part of it which specially appeals to the national mind and national character.”—The BISHOP OF MADRAS, in a Lecture on “National Christianity in India,” *C.M. Review*, Jan. 1911, p. 23.

AMONG the foundation principles of this enterprise, we have dwelt upon the call to present the Gospel to every human soul and the attitude to be maintained towards other systems in so doing. The next inquiry in logical order seems to be, How shall we best recommend our message? What *tactics* are to be adopted? Part of the answer will be given in succeeding chapters, which deal with missionary methods. The present attempt is to touch, however

lightly, upon the more general issues which are involved in the task as a whole; and the matter falls naturally into two divisions.

*1. How far will considerations of strategy affect the message itself?*

This part of the subject is incomparably the most important, and it brings us at once into contact with much current opinion in missionary circles. In this respect it follows the last chapter in a natural and complementary manner. Then we asked,—How are we to regard other religions? Now the point is,—What is to be the presentation of our own?

There are no better models of modern missionary addresses to non-Christians than those in the Acts of the Apostles. Two of these are concerned solely with heathen audiences, at barbarous Lystra and cultured Athens respectively. The differences between them are so striking that it is clearly not only lawful but right to seek the best method of approach for the message according to the character of the audience.<sup>1</sup> But, equally plainly, the message itself must be invariable: the essential truth in both addresses is exactly identical.<sup>2</sup> In this discussion, as everywhere, much depends upon our definition of terms. If “adapting the Gospel” means seeking the best

<sup>1</sup> Of course this contention falls to the ground if, as modern preachers so often tell us, St. Paul was greatly mistaken in the line he took at Athens. For fuller treatment of this point than is possible here, and an effort to show that the speech is, on the contrary, an inspired model missionary sermon, the writer may perhaps refer to his *Turning-Points in the Primitive Church*, ch. xvi.

<sup>2</sup> See Prof. Sir W. M. Ramsay, *St. Paul the Traveller and the Roman Citizen*, p. 147.

avenue for its fruitful approach, it is right. But then the phrase is not very happily chosen: and it is to be feared, moreover, that it is not always used in this sense.

There are abundant illustrations from the Mission field to support the kind of "adaptation" practised by St. Paul. We are told by the Rev. Lt. Lloyd and the Rev. Dr. A. H. Smith that the Fatherhood of God appeals greatly to the Chinese people,<sup>1</sup> just as would be expected from their regard for the family idea; and so it provides a natural point of approach. Archdeacon Moule, in his recent book *Half a Century in China*,<sup>2</sup> gives a most interesting series of illustrations of the working of the same principle. His use of Chinese proverbs, and of the sayings of Confucius and Mencius, reminds us exactly of St. Paul's efforts to find an opening to preach "Jesus and the resurrection" to the cynical men of Athens. It is of course notorious that missionaries all over the world employ native proverbs and modes of thought as means of conveying their message. They would be wrong not to do so. The point is so obvious as to need no further labouring. In fact, it is so very obvious that one wonders how a different exposition of St. Paul's address at Athens ever came to find favour. We recognize the principle even at home. No one would preach to villagers in Devonshire in exactly the style adopted in a college chapel at Oxford—though the same truth must be preached in both cases.

What is to be feared and resisted is an "adaptation"

<sup>1</sup> *W.M.C.*, iv. 301, 303.

<sup>2</sup> Pp. 244-258.

affecting the substance of the message. In both those addresses of St. Paul, to Athenian philosophers as well as to Lystran barbarians, the same plain speaking tells of the living God, Creator and Preserver, the folly of idol-worship, the solemn call to repentance now that the day of ignorance is past.<sup>1</sup> Even so must "the whole counsel of God" be declared in all parts of the world to-day, to cannibal savage and to civilized Japanese, whatever be the exact method and language used. The mysteries of the Christian Faith must not be "watered down" as if we understood what will suit the various intelligences and spiritual capacities of the peoples of our later age better than did the Divine wisdom in the revealed word.<sup>2</sup>

Mixed up with this question, to a certain degree, is an aspect of the work of which more, perhaps, is heard in missionary discussions than of anything else. Over and over again we are warned not to present Christianity to the Oriental mind in a Western dress, and we are assured of the magnificent contributions that will be made to the full view of Christ by a converted India or China. No one would be foolish enough to deny all need of regarding the warning, or so presumptuous as to contradict the great students of Church history who assure us of the inspiring prospects that are to be looked for on the due performance of our task of making Christ known to the nations. A full discussion of a subject which occupies a large place in current missionary literature will not be expected here: but it will be neither foolish nor

<sup>1</sup> Acts xiv. 15-17, xvii. 22-31.

<sup>2</sup> See a vivid presentation of the danger in *Half a Century in China*, p. 238.

presumptuous to point out that prominent missionaries and recognized authorities have not failed to protest that the matter needs to be approached with caution and that conclusions should be drawn with reserve.

Very striking is some testimony from Japan. Certain questions put by Commission IV of the Edinburgh Conference to its correspondents there "were found very perplexing in many cases." These dealt with the particular feature in Christianity which specially appealed to converts, and the possible trouble caused by any Western element. The Rev. C. H. Basil Woodd (C.M.S.) replied: "I submitted this question to several of the Christian schoolmasters in my school—men of tried Christian character. They all answered frankly that they were unable to write down, or formulate, any answers. They did not understand what was meant by references to 'Western form, Western elements,' in the teaching of missionaries who teach from and with an open Bible in the hands of all." The Rev. Dr. Murray (Presbyterian Church in U.S.A.) submitted the questions to a number of students, and thinks "that the idea of Christianity perplexing native converts by the Western forms is a good deal overdone by theorists." The Rev. A. Pieters (Reformed Church in America) also obtained replies from several converts and "writes still more strongly to the same effect." Some interpret "Western" in a good sense, regarding Christian teaching as positive in contrast with the negative thought of the East. The general conclusion drawn is that "on the whole . . . in Japan,

as elsewhere, Christianity is proving its universality.”<sup>1</sup>

Professor MacEwen called special attention in the discussion to this section of the Report, and declared that this, together with repeated evidence from other Reports, showed the Creed of the second and third centuries to possess still the greatest value as a statement of faith in widely separate fields and with different denominational ideals—concluding that the truths set forth “are neither ‘Western’ nor ‘Eastern,’ neither ‘modern’ nor ‘ancient’; they are the truths through which the Church has always found, and still finds everywhere, its life and power and growth.”<sup>2</sup> Another speaker, the Rev. Dr. J. Morrison, had drawn up the points which he had found to appeal to Hindus, but declared it unnecessary to repeat them, because he found that “the appeal in South Africa, the appeal in Japan, the appeal in China, the appeal even to Moslems is much the same as the effective appeal to the modernised Hindu people.”<sup>3</sup>

With reference to Moslems, one testimony may here be added which is even verbally to our purpose:—“There seems to be much less theological unrest among missionaries in Moslem lands than among ministers at home; and their practical view of the need of adapting the Gospel to the mind of the East is much less drastic than the theoretical view of scholars at home.”<sup>4</sup> This is the more noteworthy as it is not an individual answer, but is embodied in the Report as the general impression left upon the

<sup>1</sup> *W.M.C.*, iv. 120, 121.

<sup>3</sup> *Ibid.*, p. 312.

<sup>2</sup> *Ibid.*, pp. 323-4.

<sup>4</sup> *Ibid.*, p. 153.

mind from the various answers which had been received. Indeed the preceding words seem to make the reference wider than to Moslem lands alone. We are told there, in quite general terms, that it is, on the whole, not found that missionaries in contact with conflicting systems have felt the need of that "restatement of the Gospel" of which "so much is said to-day."

The Bishop of Madras speaks with an authority which commands respect; and he has evidently been greatly impressed by the dangers in this matter. Two contributions from him appeared simultaneously, in Jan. 1911, in *The Church Missionary Review* and *The East and the West* respectively. From the former is taken the remarkable pronouncement which heads this chapter: one would like to quote nearly the whole Lecture! It has many searching points; but we must be content with one or two only. Quite in opposition to the idea criticised in the quotation already given, though agreeing that particular aspects of Christ's character may naturally appeal to particular races, he contends that those aspects which do not so appeal are, as a rule, just the ones which a race most needs. For instance, the Englishman needs the gentler side to be emphasized, but in India, with its defective ascetic ideal of renunciation of the world, the practical and moral aspect of the character of Christ should be urged.<sup>1</sup> "An Oriental Christ, a Christ who was thoroughly in harmony with Indian ideals of religious life, would never regenerate India." Any national contributions to Christian thought, such

<sup>1</sup> Cf. p. 61, on the value of Christian "positiveness" in Japan.

as the Nicene Creed, have at once passed into the common life of the Church; and each National Church "borrows far more than it gives." He does not think the Indian Church has at present anything of importance to contribute; but "it has an immense amount to learn."

In the other article<sup>1</sup> he relates the experience of the Oxford Mission to Calcutta, of which he himself was formerly the leader. The work was started, thirty years ago, with the idea of "a more philosophic presentment of Christianity" to the educated Hindu. Results seemed encouraging at first. But "long and interesting discussions with inquirers" (how ready the Hindu is to *discuss!*) went on for years without definite issue. On the other hand, in "the most successful mission to students held in Calcutta during the last twenty years," "the philosophic aspects of Christianity were studiously ignored," and "a large number pledged themselves to study seriously the claims of Christ." This, then, is his testimony:—"After an experience of twenty-six years in India, my own conviction is now far deeper than it was when I first landed, that what the peoples of India need is the old-fashioned Gospel of salvation from sin, and that the highest wisdom of the missionary to educated Indians is, as far as possible, to avoid philosophic discussion and, like St. Paul at Corinth, to determine to know nothing among them but Christ crucified."

There is one suggestion in the above references to the former paper which throws light upon a difficulty

<sup>1</sup> Also quoted largely in *C.M. Review*, March 1911, p. 134.

mentioned by another Indian Bishop. "It often seems to me," writes Bishop Lefroy of Lahore, "one of the most singular things in the history of God's providential working in the world, that the evangelization of India has been entrusted primarily to England—the ideals, the characteristic virtues, the temperament, and entire outlook on life differing as widely as possible."<sup>1</sup> But, if Bishop Whitehead is right, the reason is not far to seek: races need not those sides of truth which naturally appeal to them only, but the whole of truth. Those sides which are overlooked by them require special emphasis; and we Westerns may supplement their lack, as indeed they may supply ours. Even more may it be said that as the world needs, in all its races, Christ Himself, it matters not so much who is the evangelist or whence he comes, provided he preaches the full Gospel. Let the missionary preach "Jesus and the resurrection"; let him show the combination of faithfulness and tact which are seen in St. Paul while he did so at Athens; let the message be backed by the life, in a true "campaign of testimony" in the power of the Holy Ghost, after the model of the primitive Church of the Acts—and all will be well. There is no other effective method.<sup>2</sup>

2. This reference to the *life* leads naturally to our second inquiry,—*How far will the missionary's tactics affect his manner of life?* Various external problems must not be overlooked. Christian consistency is, of

<sup>1</sup> *W.M.C.*, iv. 158.

<sup>2</sup> *Ibid.*, pp. 306, 314 (*ad fin.*).

course, all-important everywhere ; but some breaches of it are peculiarly disastrous in the Mission field. Offences against the law of patience and meekness do more harm at home than we know : but for a missionary, loss of temper may mean a particularly fatal loss of influence. To the "mild Hindu," indeed, "patience . . . is a supreme virtue . . . ; impatience is the grossest sin."<sup>1</sup> Other so-called minor details require every attention. Where the British is the ruling race there must be no domineering masterfulness, which may have one of two evil results—it may repel ; or in the case of a nation long subservient to a foreign yoke, it may lead to over-much dependence and lack of initiative. In an independent nation, too, especially one with an ancient civilization like China, the Englishman must drop his only too national air of superiority. And native customs and etiquette must by all means be scrupulously regarded where no compromise of principle is involved. The arrangement of a Chinese reception-room may help or hinder the high purposes of the missionary's work.<sup>2</sup>

This opens up the whole question of the standard of living. Should the messenger of the Gospel live like other Europeans, or as nearly as possible like the natives ? Will an ascetic ideal win respect for his message where what professes to be open renunciation of the world seems to be most attractive ? Is native dress, in China or elsewhere, essential to free access to the people ? Or do considerations of

<sup>1</sup> *W.M.C.*, iii. 260.

<sup>2</sup> *Ibid.*, i. 321.

health, and the duty of prolonging life for service, require other methods? Such questions have been warmly debated even among missionaries themselves. Suffice it to say here that the truth appears to lie in neither extreme, if general opinion is to be trusted. It is a great mistake to attempt to imitate the style of a highly paid Government servant—if any really do so, which may be doubted—and there may be room for a humbler standard, even apart from this. But the natives themselves recognize, as necessary to the missionary's health and the well-being of the work, a certain amount of superiority to their own manner of living. Indeed, it is impossible anywhere to adopt native customs and dress in their entirety. Anything, however, that produces social aloofness is to be deplored. It is remarkable that some who have followed the most ascetic methods, and have striven most strenuously to conform to native customs, have not found the results equal to their expectations. The ultimate solution of the many problems involved seems to lie along the line of living as simply as is consistent with health and efficiency, while not being morbidly afraid of really necessary distinctions creating prejudice against the message. The missionary who combines liberty with love, manifesting by all the means within his power his sense of true brotherhood with all men as of one blood with himself, and owning one Saviour with his brethren, need fear no hindrance on the score of any *necessary* external limitations. True heralds of the Cross will at any rate come “not as a foreign invading force but as a friendly company

of men and women devoted to humanity and the Gospel."<sup>1</sup>

<sup>1</sup> *W.M.C.*, i. 107. For fuller discussion of these problems see *ibid.*, 320-322; *P.A.C.*, v. App., various papers; *Hist. of C.M.S.* by Dr. E. Stock, iii. 349-350, 389-390, 569; and Archdeacon Moule's *Half a Century in China*, 242-244.

A somewhat kindred subject, though not arising definitely here, but yet finding as convenient a place for mention here as anywhere, is the extent to which *European* customs (e.g. of dress) should be adopted by the *native*. It is a safe rule, where principle is not involved, to say, *as little as possible*. A denationalised Church is a very bad advertisement of Christianity to any nation.

## CHAPTER VI

### THE COMING OF THE HERALDS

“No duty can be put in comparison with the primary duty of telling of Christ and His salvation to those who have never heard of it. . . . In the still unreached recesses . . . the foreign missionary has to begin from the beginning. He can never, indeed, compass the instruction, however meagre, of those vast populations still in unbroken darkness. But he must win the converts who shall presently themselves do the work. Only in this way can the evangelization of the world ever be an accomplished fact.”—Dr. EUGENE STOCK, in *The History of the Church Missionary Society*, iii. 813-4.

IT has long been the fashion to deride those ancient prints which used to appear in missionary magazines, showing the evangelist under a palm tree with his Bible in his hand, and a gathering of attentive natives round him. The idea which those engravings represented was incomplete, and the details were generally crude. But this much may be said after all—they gave the essential features of all true missionary work. The living messenger, the open book, the spoken word—are not these exactly the necessary and primary elements of every department of the full modern organization of Missions? And of all the methods that time and experience have developed, that which must ever hold the first place is the very one which those pictures, however crudely, brought before the

mind—the first method in a new field, simple preaching of the Gospel, pure evangelism.

An important principle may be added here: every missionary should be an evangelist. This is not the same as saying that every method must keep the evangelistic aim to the front. That was an axiom before dwelt upon.<sup>1</sup> The present point is that no missionary should allow himself to be so engrossed with office work, with school teaching, with hospital and dispensary, or any other useful auxiliary whatsoever, that he takes no part in the actual evangelism itself. The doctor has his daily opportunity among his crowd of patients, if nowhere else: the educational worker will go out with his Christian students, perhaps, for regular open-air preaching, or will spend part of his vacations in itinerating with the evangelistic band: at any rate, a missionary who fails to make time and opportunity for the simplest and greatest of all ways of carrying out the Master's Commission is an anomaly. The pre-eminence of the evangelistic method is such that it is the duty not of one department, but of all.

Our present concern, however, is chiefly with those who are set apart, wholly or in the main, for this most delightful of all earthly tasks. And the very first thing to be observed will illustrate the incompleteness of the palm-tree picture even from the point of view of the simple evangelist. *The message will have to be proclaimed under all kinds of different circumstances.* It may be to a group of savages in a tropical forest who have never before seen a white man, or in a mission-

<sup>1</sup> See p. 8.

hall on the crowded street of a far Eastern port where the manners and customs of certain white men are only too sadly familiar ; among simple rustics on the great plains of India where the visit is an event in the history of the community, or at the lower end of a Brahman street into which the defiling presence of the foreigner must not presume to enter, but must humbly wait outside the precincts in the hope that some of the supercilious lords of creation may have their curiosity sufficiently aroused by the music and singing to induce them to come within a few yards of the preachers ; or, again, in a Mohammedan stronghold where it is difficult, if not impossible, and always dangerous, to hold an outdoor service at all. And the message, proclaimed under infinitely varying conditions, will meet with all sorts of receptions. The uninstructed savage, if not too much preoccupied by the marvels of civilized dress and demeanour, may welcome the truth immediately as sent from heaven : the evangelist in Tokio or Calcutta may have all the latest Western infidelity retailed to him by some one in the crowd, and may be compelled to submit to the bitter humiliation of hearing it proclaimed to his audience that even Christian ministers in the West are ceasing to believe in the doctrines and the history of the Bible. Yes : the palm-tree picture is undoubtedly incomplete, and may even convey a misleading impression.

The next feature to be noticed is that *the evangelistic missionary has to make use of all the helps he can find.* Mr. Keyworth, in the private letter already quoted,<sup>1</sup>

<sup>1</sup> See p. 10.

speaks of pictures or other objects as essential to securing attention in Tinnevelly. A handle is thus provided for questions and answers, *e.g.* about the Brazen Serpent, the Prodigal Son, or the Good Samaritan. He says also that the violins, tambourines, &c., of the itinerating band attract "very much greater numbers than any other regular Gospel agency." The use to which the lantern is put in the Mission field is well known. An illustration of the ever-varying conditions comes from the fact that most of these aids are more applicable to villages than to the large towns; but there is another most helpful adjunct to preaching, viz. the distribution of tracts and leaflets, which may be expected to be more fruitful in the towns, because of the presumably higher proportion of "illiterate" inhabitants in remote districts.

Another consideration is that *direct evangelistic work includes more than the act of preaching*, whether in the open air or in the mission-hall. Individual dealing has the example of our Lord Himself. Whether in visiting among the people (notably in the case of lady missionaries and their native Bible-women), or in conversations held in busy street or open country, on the railway journey or in any other of the numerous unexpected opportunities which arise, the witness for Christ must be ready, in season and out of season, with a seed of truth that may prove as fruitful as that sown by Philip in the heart of the travelling Ethiopian. Such a method is particularly useful—in fact, it is often the only one possible—in bigoted Moslem countries. And it should be added that the personal

opportunities of the educational missionary with individual students are of this directly evangelistic order, not to speak of the magnificent door opened for the Gospel in the case of the sick patient at the hospital.

A separate word deserves to be spoken about what may be termed *special evangelistic efforts*. Lectures and discussions on religious subjects are the chief way of reaching numbers of the educated classes and the Mohammedans. Some especially remarkable student gatherings have been held in China, Japan, and India : and some memorable public controversies have taken place, in which the truth has been victoriously set before Moslems who would have spurned it if offered through any other channel. A famous example was that of Dr. Pfander and the Moulvies at Agra, two of whom, having in that great discussion first heard the Christian argument, not many years later came out on the side of Christ ; one of them being the notable Dr. Imad-ud-din.<sup>1</sup> A great number of smaller gatherings are continually being held : a

<sup>1</sup> For details see *Hist. of C.M.S.*, ii. 170, 171. The present seems a favourable opportunity for refuting the false impression that results among Mohammedans are meagre. Considering the feeble efforts put forth, their magnitude is really surprising. Even in purely Moslem lands there are remarkable examples, though details cannot always be given for fear of attracting the attention of opponents unduly (see a surprising list in a single year's Report of the C.M.S. 1910-11, pp. 78-79). In N. and N.W. India, where Moslems form a large proportion of the population, converts from among them are an important element in the Christian Church. Of the native clergy in the Diocese of Lahore, who had been up to 1908 about thirty in number, the majority were converts from Islam, and some of these, including Dr. Imad-ud-din above mentioned, were among the ablest of the Indian clergy. (For these latter facts see Dr. Stock's *First Annual Review of the Foreign Missions of the Church*, pp. 28, 29.)

missionary will get an opening, perhaps, for a Sunday afternoon class of Hindu students, or to meet a knot of the same community at some informal debate. I was once asked to preside at such a debate upon some subject connected with idol-worship, and a request that the chairman should not be required to put to the vote a matter which he felt to involve Christian principle was courteously accepted. Let it be granted that the Hindu or Mohammedan is seldom backward in talking of religious subjects, and that his readiness does not mean what it would in the more reticent West; let full allowance be made for the fact that these meetings may be made the occasion for vain display on the part of student speakers or for improving their education and their knowledge of English at the expense of the missionary; and the fact remains that they provide an opportunity—perhaps the only opportunity—for reaching many students who are untouched even by educational institutions, because they attend no Mission College. A special feature of this work is that it can so often be carried out in English, at any rate in India; whereas almost every other kind of evangelical effort requires as its very first condition a knowledge of the vernacular.

So does the preacher of the Gospel go on his patient way; and there are thousands of faithful missionaries and native evangelists who are doing it day by day in all parts of the world. Whether he moves his tent from place to place or is occupied mainly in some one large centre; whether he addresses the large crowd or the scattered handful, or holds conversation with a single soul that has been

led by the providence of God across his path, the worker who is occupied in this task is helping to fill what must ever be the primary place in all plans for the world's evangelization.

Before passing to some concluding thoughts, it is encouraging to note *the growth of the evangelistic spirit among native Christians*. What is now meant is the development of voluntary effort in distinction from those organized Missions of the native Churches to which reference will be made in Chapter VIII. There has always been a great deal of quiet work done ; and China, Korea, and Equatorial Africa provide conspicuous examples of the spread of Christianity through such witness faithfully borne. Gloomy estimates have sometimes been formed of the condition of Indian Christianity in this respect. But there are encouraging signs. For instance, an institution of promise is that of "Gospel Day" in Tinnevelly, once a year, when the Christians try to reach the villages within a radius of four or five miles from each centre, though of course centres are not numerous enough to insure covering more than a portion of the ground. There is also much regular street preaching to the heathen in many parts of the country. But in truth, whatever the shortcomings in India or elsewhere, we ourselves stand in need of the reminder that we represent Churches which neglected the missionary call for more than a millennium, of whose members only a small proportion even now take any real interest in it, while still fewer personally seek to win the godless in their own neighbourhood : and that, as things stand at this very day, we compare badly in

these matters with the infant Churches in the foreign field. This needed reminder is given by the Edinburgh Report.<sup>1</sup>

The vital importance of native missionary zeal, whether voluntary or organized, consists in the acknowledged fact that upon the Christian inhabitants of the various countries must ultimately depend any complete evangelization. True as it is that our aid will long be needed in all parts of the globe,<sup>2</sup> yet the immense area to be covered, and the difficulty of properly reaching the native mind ourselves, will prove without further evidence that the only real hope is a firmly rooted Church of Christ in every district, which will complete the work so imperfectly begun.

Two important questions demand attention in conclusion.

i. What about the *results* of purely evangelistic work?

This is one of the hardest inquiries to answer. Obviously the very nature of the work precludes any adequate estimate. By far the greater part cannot be properly followed up, at any rate with existing forces. Where it can be followed up, of course results are more likely; and it should be remembered that in many instances it is followed up by other agencies, in school, or hospital, or elsewhere—but not in such a manner that the results of the first preaching can be calculated. Speaking in general terms, it is just the sowing of the seed broadcast, in the faith that it will not “return void.” In some quarters there is a tendency to discredit street preaching in Indian

<sup>1</sup> *W.M.C.*, i. 331.

<sup>2</sup> See pp. 7, 13 above.

towns because of the small amount of apparent fruit.<sup>1</sup> Apart from any definite conversions which may be shown, in spite of all the difficulties in tracing them, to be due wholly or in part to this kind of work, such a tendency seems to be a faithless proceeding, and one unworthy of any missionary who humbly trusts the promises of God's Word.

That there are cases of distinctly traceable fruit, both in town and country, is evident to all readers of missionary biography<sup>2</sup> and current reports ; and these are surely the earnest and pledge of much more that remains unrevealed. One of the latest examples is also one of the most striking. It comes from the creeks of the Niger Delta. An urgent request was sent from a town called Awgunnaghá for a visit from a white man for a few days, to teach the people how to serve God. No evangelist had been to the place for about two years, and the Gospel was then heard there for the first time. When the Rev. J. D. Aitken went in answer to this request, he found that as the result of that single visit all signs of idolatry and fetishism had vanished ; in the houses was a device of wood bored with seven holes, in which a peg marked the days of the week as an aid to keep Sunday (which, in their ignorance, they had made the seventh day) ; the people met every morning and offered a prayer most pathetic in its semi-enlightenment ; and they wished to build a school.<sup>3</sup> Such a piece of history

<sup>1</sup> *W.M.C.*, i. 306.

<sup>2</sup> E.g. Archdeacon Moule gives a remarkable list of illustrations in *Half a Century in China*, pp. 258-264.

<sup>3</sup> For details, see *C.M. Review* and *C.M.S. Gazette*, Aug. 1911, pp. 506 and 239 respectively.

not only shows what simple preaching can do, but condemns the Church of Christ for many lost opportunities of a similar kind.

There is one other way in which the effectiveness of evangelistic work can be partly tested. How far has it accomplished its main end, viz. not only the conversion of multitudes, but the offer of a fair opportunity to all? In our opening chapter it was emphasized that a cold and heartless proclamation is far from sufficient. To set about the work not much minding whether we get results or no, provided the bare duty is performed, is itself a failure. But it remains a fact that the main object in this dispensation is to bring Christ to the world, whether or no the world is brought to Christ. Conceivably, however improbably, evangelization may be perfectly effective even if results seem small, though such a plea must never be allowed to cover the shortcomings of the messenger. How far is it effective even from this point of view? The answer is a disappointing one. Even in the largest towns, where perhaps several Societies have their headquarters, the overlaying mass of heathenism is so great, and the armies of the Church are so undermanned, that the testimony must be unknown to immense numbers, not to speak of any intelligent appreciation of its bearing. And our second and third chapters will at least have shown that outside the largest towns the meagreness of Christian effort is almost indefinitely more rebuking. The plain truth is that we are even yet barely touching the fringe: we are "playing at Missions" still.

2. *Mass movements* constitute an evangelistic

problem of the first magnitude, especially in India and Korea. The Bishop of Madras, who has made this question peculiarly his own, contends that fifty millions of the depressed classes in India are willing to put themselves under Christian instruction ; that an aggressive campaign to reach them would mean establishing effective touch with the whole village population, representing, it will be remembered,<sup>1</sup> 90 per cent. of the total for India ; that thirty millions of them ought to be won in the next fifty years ; and that experience in the Telugu country proves the powerful influence of a large movement among Pariahs over the lowest grade of the sacred caste system above them, the Sudras. The fact that native Protestant Christians in India numbered only 1,442,000 in 1911<sup>2</sup> illustrates the grandeur of such a conception. Moreover, it adopts the line so often proved successful in the history of Christianity from the days of our Lord Himself : it begins with the outcast and works upward. The future of India may well lie "more with the Pariah than with the Brahman." And the usual warning which emphasizes the present "Day of Opportunity" everywhere is not lacking. Missionaries insist that these multitudes will be drawn aside under influences which will make them more inaccessible, unless we enter the open door. The Bishop may well claim "the foremost place" for such a work in the Indian campaign of the next half-century. It might leaven, as we have seen, not the Pariahs alone, but the whole community.<sup>3</sup>

<sup>1</sup> See p. 18.      <sup>2</sup> Including adherents. See *Statist. Atl.* figures, on p. 19.

<sup>3</sup> See *W.M.C.*, i. 38, 39, and 148, 149. For a full and suggestive discussion of the whole question of mass movements see *W.M.C.*, ii. 85-91.

Dr. Weitbrecht writes to *The Record* of Sept. 29, 1911, to say that in the Punjab, where a possible increase from 37,000 to 100,000 in the decade had been estimated, the figures show a much larger growth. Many of the depressed classes have probably described themselves as Christians though entered on the rolls of no recognized body. The increase is about 400 per cent. Needless to add, he draws the same moral of urgency. Yet we are practically retreating instead of advancing, at least in the work of the C.M.S.

As to Korea, Mr. G. S. Eddy says that Christians have increased by over 1000 per cent. in fifteen years; a new congregation was added on an average every day in 1910; and the converts average one every hour, night and day, since the early days twenty years ago.

That there are dangers in mass movements no one will deny. Church history is full of them: and not ancient Church history alone. I have myself seen the ruined foundations of a little Christian place of worship in an Indian village: and a ruined church where Christianity traces its origin no further than the area of modern Missions is a sight to make one reflect. Such an extreme case may be almost unique, and there may always be special causes. But a fairly typical sequence of events leading to failure can often be traced. Large numbers have come over in a body, many being influenced merely by a general idea of the superiority of Christianity and by its practical fruits of benevolence: workers were too few to do the task of sifting as thoroughly as usual—still more impossible was adequate shepherding afterwards.

The result was inevitable. Perhaps the little band, in the unwonted enthusiasm of a high tide (for they are but human), have been too ready to accept some of the rubbish cast up with the real treasure. But shall we blame them, when they only saw a grand opportunity of winning souls favourably prepossessed, physically unable as they were to cope with the situation? At any rate they were bearing the burden and heat while we rested in arm-chairs. We had much better wax indignant with the supineness of the Church which failed to reinforce the centre and press the advantage gained. But are we any less supine now, after all our awakenings and with all our fuller knowledge?

Missionaries are alive to the perils, and anxious to safeguard the Church from serious blunders. But we must back them up. They cannot do impossibilities. These masses, it has been truly said, are a gift to the Church for which it is responsible.<sup>1</sup> At the very least, such movements present a grand opportunity. Why should we hesitate to try to win quickly for *real* faith in Christ those who as yet are attracted by hazy and even incorrect ideas of Christianity, for which we have not been responsible, any more than we decline to use hospitals or any other subordinate agency as a spiritual lever? But everything, humanly speaking, depends upon the forces at command, and that factor depends upon us. Let us make no mistake where the real responsibility lies.

It is only right to add that study of such movements does not only reveal their dangers. Large numbers have been brought in by them who could scarcely have

<sup>1</sup> Cp. *The Desire of India*, by S. K. Datta, p. 271.

been reached individually; and while some fall away, more may remain.<sup>1</sup> Is it not just the same with special Missions in England? Moreover, their children also can be trained for Christ—if we have the workers.

Very diverse are the experiences of God's servants in the Mission field in this matter of evangelization and its results. On the one hand are great ingatherings such as these: on the other are the barren fields of Egypt, Syria, or Persia, where the winning of a single soul marks a real triumph. Or we turn in thought from the first seven communicants behind closed doors in the Korean capital of Seoul twenty-five years ago, and multiplied now by the power of the Word of God<sup>2</sup> to 100,000 baptized Christians<sup>3</sup> by one of the most remarkable harvests in history, to the historic case of the Fu-kien Mission, where after ten barren years one missionary's faith alone prevented the withdrawal of the forces altogether. That instance showed that barrenness is not necessarily a proof of Divine disfavour, surely: for his promised reprieve of one year brought first-fruits of a crop that has grown, in half a century from that time, till it includes nearly 10,000 souls.<sup>4</sup> And so, by methods quick or apparently tardy, by means of patient ploughing and sowing if not by rapid reaping, "God is working His purpose out," with certain ultimate issue, under our very eyes—if we have eyes to see it.

<sup>1</sup> *W.M.C.*, ii. 90, 91.

<sup>2</sup> *Ibid.*, i. 75.

<sup>3</sup> *W.M.C.*, i. 71, gives the number as 200,000 including adherents. The *Statistical Atlas*, using earlier figures, has 89,609 baptized persons, with about as many adherents besides. 100,000 is therefore a figure probably under the present mark for the baptized.

<sup>4</sup> *C.M.S. Report* 1911-12, p. 179; *Hist. of C.M.S.*, ii. 308.

## CHAPTER VII

### EARLY STAGES OF A MISSION

“And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.”—ACTS xiv. 23 (R.V.).

IN some respects the Apostolic task seems to have been easier than our own, though in others no doubt more difficult. The first missionaries were soon met, as we are, by the need for pastoral supervision and elementary organization. The exact functions of the officials named in the text just quoted may not be easy to determine, but it will scarcely be wrong to conclude that their appointment was due to these two necessities. And the material certainly lay more ready to the Apostles’ hands than to ours. In by far the greater number of the places evangelized by St. Paul, if not in all, there would be a nucleus of converts from Judaism, some of whom, from their intimate knowledge of the Old Testament Scriptures, would be almost immediately ready for positions of responsibility. It is not without significance, surely, even from this point of view alone, that St. Paul visited the synagogues first—though of course he had other reasons also. As soon as such men were convinced that Jesus was the Christ of Whom their

Scriptures spoke, they would be able to apply their previous knowledge of the Word of God in Christian work. Contrast our position in visiting some of the degraded nature-worshipping and idolatrous peoples of the earth, and one reason for the comparatively slow development of our early organization is at once apparent.

But we are anticipating slightly. It is necessary to begin even lower down the ladder. In the early stages of a Mission there are problems enough to solve before a native ministry comes in sight. We will select a few examples, some of which will reveal dangers not limited to the early stages, though very characteristic of them, and therefore most in place at this point of our study.

The very first step of all reveals another apparent disadvantage of our work in comparison with that of the Apostles. What should be done with *inquirers*? We have traced the process of evangelization in some of its methods, and sooner or later inquiries will be forthcoming. Now the early evangelists seem to have baptized upon profession of faith, if recorded instances are to decide the point.<sup>1</sup> Why should not the same be done to-day? As a matter of fact, there are those in the Mission field who do baptize at a very early stage; but the results are such as to call for very great heart-searching whether the Scriptural examples can really be meant to require this. May the clue be found largely in those very considerations which have already been dealt upon? Conditions then were very different.

<sup>1</sup> E.g., Acts viii. 38, xvi. 15, 33, and elsewhere.

Proselytes like the Ethiopian and Lydia were already instructed up to a point at which conversion would shed new light on truths formerly well known. The case of the gaoler is certainly of another kind; but apart from the unique and critical nature of the circumstances, so different from the regular round of evangelistic work in a modern Mission station, it is noteworthy that the instruction of the assembled group is expressly mentioned in that instance.<sup>1</sup> As Dean Plumptre said:<sup>2</sup> "Even the Philippian gaoler had to be a catechumen before he was baptized." As a rule, instruction can now be given in a manner unhurried by any of the peculiar exigencies of that remarkable moment, and so a useful period of probation is found. At any rate the custom of a probation for catechumens arose in the very early centuries of the Christian era; and it is said to have extended sometimes for a period of two or even three years.<sup>3</sup> To take a modern example, in British Central Africa the larger Societies have agreed to fix two years as a minimum.<sup>4</sup> This may seem a long time; and certainly no rule can be laid down to fit all circumstances and countries. A survey of all the facts, in early Church history as well as in present-day experience, will probably lead to the conclusion that the probation should be neither too long nor too short. The purity of the Christian community must be safeguarded by all legitimate means, and it is urged that a matter

<sup>1</sup> *Acts xvi. 32.*

<sup>2</sup> In Bp. Ellicott's *Commentary*, at that place.

<sup>3</sup> See *The History of the Christian Church*, by the Rev. Canon Foakes-Jackson, D.D., p. 228.

<sup>4</sup> *W.M.C.*, viii. 22.

which concerns the Church cannot be left entirely to the discretion of the individual missionary.<sup>1</sup> But it would seem as if care should be taken that no merely slavish adherence to regulations should debar from the privilege of baptism any convert who is really ready for it; and in urgent cases exceptions will anyhow have to be made. Instruction will, of course, under any circumstances be carried on after baptism as well as before it.<sup>2</sup> Even the spiritual gifts of the primitive Church did not provide a guarantee against deception, as is plain from Philip's acceptance of Simon Magus;<sup>3</sup> and we must not be over-hasty to apportion blame to-day, provided all reasonable precautions have been taken. The missionary feels the bitterness of a mistake more keenly than his critic can realise, and the greatest care is generally taken. That there are exceptions has already been hinted; but they are not to be found in the Missions of our own Church. It should be added that modern Missions have quite recently been criticised for too great delay in the matter.<sup>4</sup>

This subject leads naturally to the next—the question of *discipline*. The fact that discipline is nearly dead in our corporate Church life at home (which we justly lament once a year in the Commination Service) need not prevent a careful effort to maintain it from the beginning in a new Church. This is another case in which definite rules are not always easy of application, and where the mistakes that have grown out of

<sup>1</sup> *W.M.C.*, viii. 22.

<sup>2</sup> See p. 7.

<sup>3</sup> *Acts viii. 13 sqq.*

<sup>4</sup> By the Rev. Roland Allen, in *Missionary Methods: St. Paul's or Ours?*

the exercise of discipline in the past centuries of the Church's history will have to be carefully avoided. Nevertheless the prevalence of those peculiarly knotty difficulties which in all ages seem to have troubled the early years of a Church's life demand the institution and firm maintenance of very clearly defined regulations. St. Paul's problems, at Corinth and in Galatia and elsewhere, are enough to show that it is no new device of the Enemy to sow tares at the earliest possible moment, and to be particularly diligent in sowing them during the infancy of any Christian community. And the variety of the problems which were involved in his "anxiety for all the Churches" will prepare us to expect that difficulties will not be the same everywhere. The same temptations will not necessarily be found in Shanghai as in Melanesia or in some remote African village. The Enemy is subtle as well as persistent, and knows the weak spot in every case. But the perils are often just those which might be expected to dog the footsteps of the convert emerging out of heathenism. Think of a few of those most often mentioned in missionary reports—love of litigation, drunkenness, gambling, opium-smoking, immorality, sabbath-breaking, marriages with heathen, strife and ill-will, caste pride and contempt, untruthfulness, debt, misapplication of public funds for temporary needs (a peculiar obliquity affects the moral vision of many otherwise instructed Orientals in this matter), participation in idolatrous ceremonies or in social customs of heathen significance or otherwise doubtful expediency. This list, indeed, contains some evils from which no

professedly Christian country is free, after centuries of Christian experience: it is even true that some of them, notably drunkenness and sabbath-breaking, are largely due to bad example from the West. But there are others—and these among the commonest—which are especially characteristic of communities that are just shaking themselves free from heathen bondage. The effect of such tendencies may be visible for many generations: some of the most painful episodes in Missions which are really advanced and successful have to do with the recrudescence of these ancient evils; and discipline needs to be maintained with strictness and persistency. In Chapter XII it will be possible to take some particularly formidable examples rather more in detail.

It is scarcely a digression from the main line of thought to ask here,—What estimate can be formed of the results of missionary work after all? That list which we have just gone through is a terrible one: is there truth, then, in the travellers' tales of the failure of Missions? A moment's thought will take the edge off the suspicion. The list was meant to be fairly comprehensive and world-wide: the fact has already been mentioned that not every country shows exactly the same tendencies; and we are not to suppose that any one place will afford scandalous instances of all the evils just enumerated, nor indeed that necessarily every Christian community will provide any scandalous examples at all. Then, again, there is probably not a Mission station to-day that could more confidently be written down a failure than could Corinth in the days of St. Paul. Yet what had

been the Divine verdict of prophecy in that case? "I have much people in this city."<sup>1</sup> If inspired Apostles could not guard against some failures, we need not be too down-hearted. The list of Gal. v. 19-21 is every whit as horrifying as our list above. Once more, we ourselves are none too free from many of these very sins: who are we, that we should cast a stone? And finally, our subject of discipline has led us to look at the dark side rather than the bright. This dark side should never be lost sight of, and it should stir up our prayers. But, after all, men and women are everywhere to be found who for Christian experience, spiritual life, and missionary zeal would be an honour to any Church; in all parts of the world there have been martyrs and confessors for Christ's sake; and, even taken as a whole, the native congregations very probably compare favourably with those in Christian England. Have we ever thought of that? A two years' experience does not give much right to testify at first hand; but at any rate first impressions have a value of their own, especially when the observer is one who tries to see what is going on, and not a "cold season tourist" who wants to see all the sights except the very one which a Christian ought to look for first and most. And I can honestly say that my own impression has been one of wonder that efforts so inadequate on our part have been, in Southern India, so greatly blessed. For the benefit of critics of the class referred to, and of their dupes, I like to place side by side two services which I have in my memory. One was the

<sup>1</sup> Acts xviii. 10.

first service which I had the privilege of attending in a native church—the well-known Zion Church, Madras. The other was in a large central church in one of the largest cities in the north of England, exactly three years later. Both were in connection with the annual Day of Intercession for Foreign Missions. In the heathen city, a fair-sized building was, if memory rightly serves, more than half filled on a week day with a reverently worshipping congregation, thinking of what we call Foreign Missions—Home Missions to them—and listening with unflagging attention to a specially long, because interpreted, discourse from the new-comer. The other service, with full apparatus of a special preacher from a town some distance away, and a good representation of robed clergy of the city, who had met, and invited, presumably, their congregations to meet in that central church, was held in a miserable little screened-off portion of the great building (mute testimony to what was expected !), which was made to look more miserable still by an attendance of—shall we say ?—thirty lay-people in all. And when I hear that native Christians are frauds, I feel inclined to ask people to examine their own eyesight before they offer to remove the mote which mars the vision of others.

Reverting to the main subject, let us turn to the more positive side, and dwell a little on *building-up*, or, in Biblical language, *edification*. As we are only as yet in the early stages, everything will be more or less under European control. From the very first must be fostered those great principles of self-help which will form the subject of the next chapter ; but

the leading-strings are at present essential, beyond all doubt, though even now with as much modification as circumstances will permit. Small congregations will soon begin to be formed; and these will need, as soon as they can be found, native agents to minister to them. These will at first be unordained catechists or teachers, and the difficulty of obtaining a sufficient supply of qualified candidates for the ministry may make it necessary to employ a large proportion of such lay agents in quasi-pastoral duties for a considerable period, the higher offices of the pastor being of course reserved to the missionary or the ordained native. Is there yet any Mission, indeed, which has quite outgrown this necessity? But as early as possible an adequate ordained ministry will be formed, and pastorate will grow up with organization not unlike our parochial machinery at home. The further steps in grouping pastorate and feeling after the ideal of a National Church must be reserved for our next chapter.<sup>1</sup>

As in the case of evangelistic work, every legitimate means to the missionary's hand must be used in fostering and building up the rising Christian community. One of the most helpful agencies is primary education. We may anticipate the discussion on education by stating that the simple village schools are among its most useful forms. It may be questioned whether any educational agency is as effective in permeating the national life with Christian thought. Special attention will also be paid, from the very first, to promoting the missionary spirit among the converts

<sup>1</sup> On the training of pastors and other native agents, see Ch. IX, pp. 108-112.

and to encouraging both voluntary effort in the service of Christ and the contribution of their substance towards whatever is done for their own spiritual benefit, as well as for the needs of others.

In all this the missionary will be confronted with problems too numerous and complex to be dealt with here, in matters great and trivial : he greatly needs our prayers in grappling with them all. He will, perhaps, receive complaints about the rates of pay for native agents. He will wonder whether translations of English hymns are intelligible to the people, or whether they are as suitable as original native lyrics and other sacred songs ; or again, whether, in some fields, native music can safely be used at all, owing to its heathen associations. Sometimes he will feel it is absurd to expect the English Prayer Book to meet the liturgical needs of the Oriental or savage mind ; and then again his heart will be gladdened at the volume of intelligent response which marks the appeal of even our Western forms of worship to the Christian assembly where he ministers. These are but specimens of his many perplexities. But one thing the true missionary will never feel, whether he minister to Eskimo or to Patagonian, whether his message be carried to the banks of the Niger or the crowds of Hong Kong. The Word of God is never out of date, and never loses its power over the human heart everywhere. In spite of all that we are told, the Bible, at any rate, needs no "adapting."

It is a stirring experience to go on tour among the more remote villages, and, moving one's tent from centre to centre, to visit some of the smaller hamlets

which are mainly under such care as the subordinate agents can give. These are truly outposts in the enemy's country. On arrival, the Gospel is preached in the open street to the heathen, and then a move is made to the little building which serves as the place of Christian meeting. A gong is perhaps sounded, as a signal to the few converts that the missionary and his helpers have come, and are going to hold an informal service before they pass on. The Christians come dropping in one by one and squat down upon the floor, and a short time is spent in worship and exhortation. Then they disperse again, and we leave them. It is a pathetic sight ; and if more English Christians could see it there would be more thought for the tremendous difficulties and temptations of these little scattered bands of disciples, these outposts of the Church of Christ in the enemy's country, with so few helps and so many hindrances. There would be less surprise that they are no more perfect than we are, with all our regular Christian privileges and our special Conventions for deepening the spiritual life. And there would be—would there not ?—more prayer than we are wont to give the convert *when he has once been brought in*. Ah, the battle is not then won ; it is only just beginning !

## CHAPTER VIII

### NATIVE CHURCH ORGANIZATION

"The Church on which we report presents itself no longer as an inspiring but distant ideal, nor even as a tender plant or a young child, appealing to our compassion and nurturing care. We see it now an actual Church in being, strongly rooted, and fruitful in many lands. The child has, in many places, reached, and in others is fast reaching, maturity; and is now both fitted and willing, perhaps in a few cases too eager, to take upon itself its full burden of responsibility and service."—*World Missionary Conference*, Commission II, on "The Church in the Mission Field," p. 3.

"We and our Societies rejoice to see that the time is coming when we are no longer to be the leaders but the allies of the Church of Christ in the Mission Field."—The Rev. Dr. J. CAMPBELL GIBSON, Chairman of the above Commission, *ibid.*, p. 341.

WE have followed, in imagination, the earlier stages of missionary work in any given field. The ground has been broken up, the seed sown, and the firstfruits gathered. A point has been reached beyond which the ideas of the superficial observer hardly travel. Yet we are in reality only now at the beginning of things. The appearance of results of evangelistic work is not the only end pursued: fresh problems now begin to open themselves to view—problems of the organization of the daughter Churches into bodies which shall bear permanent witness to the Master Who has planted them, and shall attract to themselves, by

His light shining through them, the surrounding unenlightened masses.

Objection has been taken to the use of the term "Native Church." The word "Native," it is said, has been "soiled with all ignoble use."<sup>1</sup> Yet it is much less clumsy than "indigenous" for constant reference, and its employment in missionary discussion is free from the least suspicion of any implied slight. For the present purpose neither term is strictly accurate in every case, for in these days of cosmopolitan activity the growing Churches often include many who are not natives; and these cases, as we shall find,<sup>2</sup> provide some of the greatest difficulties in organization. But an explanatory phrase like "The Church in the Mission Field" is too cumbersome for frequent repetition; nor does it wholly escape the imputation of inaccuracy, as it conveys the impression of a compactness and unity which do not at any rate yet exist.<sup>3</sup> The phrase "Native Churches" has therefore been retained, as being both convenient and of well understood application.

i. The *Principles* of Native Church organization are universally acknowledged to be three in number—*self-support*, *self-government*, and *self-extension*. But these again are terms which, however convenient for reference, need a little explanation.

i. A Church is not expected to provide for all the Christian work within its area before it can be reckoned *self-supporting*. Obviously it cannot be expected to be responsible for the salaries of European evangelistic or superintending missionaries, or

<sup>1</sup> *W.M.C.*, ii. 340.

<sup>2</sup> See p. 106.

<sup>3</sup> See pp. 104-6.

even for auxiliary agencies such as Medical Missions and at any rate the higher Educational Institutions. In practice, therefore, a Church is considered self-supporting when it raises the funds directly connected with its own existence as a Church, and especially when it maintains its own clergy and pastorates.

ii. *Self-government*, in like manner, does not mean that full independence which has been reached by the Churches, *e.g.*, of South Africa or Australia. This is not yet found in any of the more purely native Mission fields in which our Church is at work. It is the ultimate aim: yet there are Churches, as will presently appear, which are worthy to be called self-governing even now by virtue of the constitution they have evolved.

iii. A Church is said to be *self-extending* when it engages in active missionary effort of its own, either among the heathen close at hand or in some chosen Mission field farther away. The term does not imply that it is able to undertake all the work of extension required within the area of its influence; for this also is a condition nowhere yet reached or within view.<sup>1</sup>

At the same time, the ideal aimed at by these three leading principles is, of course, the complete one. It is a consummation to be longed and prayed for, it is indeed the end and aim of all our efforts, that there should be planted in every field an independent Church, no longer as a daughter looking for spiritual or material support and guidance to the parent, but rather as a sister in perfect independence though complete communion, and by its entire sufficiency

<sup>1</sup> *Cp.* pp. 7, 13.

for the evangelization of its own territory setting free the Church to which it owes its origin for much-needed service elsewhere, while not itself unmindful of its due share of foreign missionary zeal.

2. What, next, are the *Methods* by which an approach to this ideal has been sought in different places, and how far have they been successful? Very commonly, neighbouring congregations have been grouped together for government under a Church Council, of which perhaps all the members except the chairman are natives, and to this Council are committed all matters of organization which can possibly be entrusted to it, questions of discipline of course being reserved to the proper ecclesiastical authority. With reference to funds, these Councils are often led, by gradually diminishing grants from the Missionary Society, to provide increasing support for their own pastoral work; and some, indeed, have for some time past shown an encouraging sense of their financial responsibility. More and more is it being realised that a beginning should be made in cultivating this sense of spiritual and financial responsibility from the very foundation of a Mission, the older paternal idea of "leading-strings" having been found, if applied beyond necessary limits, to create difficulties which are worse than the dangers it was meant to avoid. There is, no doubt, a risk of mistakes through inexperience; but the habit of dependence upon foreign help, and of too great subservience to foreign direction, is a greater bar to the formation of a healthy national Christian spirit.

One of the most interesting examples of advanced development is in Japan. In this respect that nation seems to lead the way outside our own Church as well as within it. As far back as 1877 there was formed what is called "The Church of Christ in Japan"—a somewhat exclusive title for a Presbyterian organization, but a remarkably early instance of a feeling after the national ideal.<sup>1</sup> We ourselves are more concerned with what is known as the "Nippon Sei Kokwai," viz. literally "Japan Church," the addition "Holy Catholic" not being an inaccurate representation of its bearing.<sup>2</sup> This dates from 1887. It was a notable achievement, for two nationalities—English and American—besides the Japanese were concerned, and there were the two English Societies (C.M.S. and S.P.G.) in addition to the American Episcopal missionaries. The Church is regularly constituted, with Synod and Canons. Self-government is nearly complete in such a case, but there is still dependence upon foreign aid and subordination to foreign ecclesiastical headship. Moreover, self-support needs to make more progress in Japan, though there seem to be signs of improvement in this respect. Self-extension, however, is not forgotten. The Nippon Sei Kokwai has its own missionary work in the island of Formosa.

Uganda illustrates the three principles in an encouraging way. A constitution has been formed under which Europeans sit in Synod side by side

<sup>1</sup> *W.M.C.*, viii. 88.

<sup>2</sup> *Ibid.*, p. 98. The title was chosen rather than "Church of Japan," to avoid "unchurching" other Christian bodies. *Hist. of C.M.S.*, iii. 593.

with natives, and in connection with this there is one point, both here and in Japan, the extreme importance of which will appear presently<sup>1</sup>—the natives are in the majority. In Uganda, too, the Church has been entirely self-supporting throughout its career, and has realised its duty to evangelize the heathen, and to extend its influence, in a manner which has always proved an inspiration to observers. Nor is Uganda alone among the African Churches in these matters. The Dioceses of Sierra Leone and Western Equatorial Africa have both adopted constitutions of their own.

Rapidly glancing at other parts of the world, we find that the island of Ceylon has for many years had an organized constitution for its single Diocese, but that India is oppressed by peculiar difficulties: the greatest progress has been made quite recently in Bombay, while the early stages of corporate Church life are well advanced in Madras, Tinnevelly, and Travancore. One of the very latest pieces of missionary news is that China, surmounting considerable difficulties, has combined British, American, and Canadian Dioceses in the Chung Hua Sheng Kung Hui (Church of China), the constitution and Canons having been formally adopted at Shanghai on April 26, 1912.<sup>2</sup>

The idea of self-extension is happily taking root in many quarters. The National Missionary Society of India, supported by all denominations, was founded in 1905, and works in the Punjab, United Provinces,

<sup>1</sup> See p. 106.

<sup>2</sup> *C.M. Review*, July 1912, pp. 386-7.

and Western India: the Indian Missionary Society of Tinnevelly has worked since 1903 among Telugu people and others: the Chinese C.M.S., founded in 1899, occupies a district in Chekiang province where there is no foreign missionary: the West Indian African Mission, now connected with the S.P.G., has sent, since 1855, missionaries of African descent to French Guinea: Lagos and the Niger Delta have their own Missions: the rapidly growing Christian community in Korea is forward both in self-support and in witnessing to its message even to Koreans outside its own borders: and the missionary spirit is manifested in a less formal manner in many other directions.<sup>1</sup>

It must, however, be confessed that corporate life in the Mission field is not in a forward condition. It is only fair that the great difficulties in many fields should be recognized: it has not always been for lack of will that no more progress has been made, but from inability to solve the many problems. To some features of these we now turn, with the thankful recollection that the eyes both of missionary organizers and of native Christians are becoming increasingly open to the needs, and with the hope that the era of much more rapid advance may be not far away.

3. The *Problems* connected with this side of the Campaign cannot be so briefly enumerated, or so easily classified upon a commonly received basis,

<sup>1</sup> *C.P.* p. 75. The above list is not comprehensive; and the instances selected are, as usual, mainly taken from our own Church Missions. See *W.M.C.*, i. 161-2, 336-8, &c.; *C.M. Review*, Sep. 1910, p. 567.

as the main principles which were first of all considered. In fact, it is only possible to give here in broad outline the chief difficulties which underlie the serious and intricate points of discussion. These may perhaps be said to group themselves round two centres—the relation of the Native Church to the Missionary Society and its workers, and the work of preparation for the National Churches of the future.

### i. *The relation to the Foreign Missionary Society.*

Dr. Eugene Stock, in an article contributed to *The East and the West*<sup>1</sup> on “The Future of Native Churches,” expresses the opinion that attempts to foster their organization have so far been hampered by separating the Church too much from the general work. Perhaps it may be expressed thus—there have been practically two organizations side by side, the Native Church and the Missionary Society. The Church has been connected with the Society’s work, it is true; but, in the laudable desire to teach it independence, it has been allowed to concern itself almost entirely with matters connected with its own growth and maintenance. Meanwhile, the Society has mainly had charge of the evangelistic work, and has even kept detached from the Native Church organization those agents whom it requires for help in this department. Educational and medical auxiliaries have also been almost wholly in the hands of the foreign missionary. This may not be an exact picture of every part of the field, but there have been

<sup>1</sup> July 1911, pp. 241-255. The writer is indebted to this article for some of the facts mentioned in this chapter.

tendencies at work in the system as a whole which have resulted in various evils. The Church has become too self-centred; a large number of the native workers have regarded themselves as the paid agents of a foreign body (the very name "agents" has here an objectionable sound) and have proportionately lost their sense of membership in their own Church; the various branches of the work have become too much like disorganized units; and the foreigner, being human, is tempted to exercise too much lordship over his native brethren. Dr. Stock's remedy is that the missionaries should themselves form part of the Church, and that all native workers should be employed by the Church and paid through the Church. Even if self-support is not complete, let grants be made to the Church and not to individuals. All educational and medical institutions should be co-ordinated with the rest, that the Christians may feel that they have an interest in every branch of missionary effort. It would appear that in Uganda and Japan, as noted above,<sup>1</sup> giant strides have been taken in the direction of such a solution. But opinions are of course not unanimous. An equally eminent authority on the other side of the Atlantic, Dr. R. E. Speer, apparently holds that foreign missionaries should have no voice in Church government, and should work separately,<sup>2</sup> but in co-operation.

It is quite easy to see how mistakes may have been made with the best of motives. Even now it would

<sup>1</sup> See pp. 98-9.

<sup>2</sup> See a review of his book *Christianity and the Nations*, by the Rev. C. D. Snell, in the *C.M. Review*, Jan. 1911, p. 31.

not be safe to go too far in the other direction. In many Native Churches there is little power of initiative, small sense of responsibility, and a distrust of fellow-workers which produces the tendency to lean upon foreign guidance rather than to try to work together. Can this be wondered at, in the light of the past history of many of the nations? A passive subservient spirit, and a suspicion bred of jealous distrust, have become ingrained in the character of many by oppression, by successive invasions, by racial and tribal animosity, from generation to generation. What initiative or capacity for self-government can remain? After all, the progress made is not to be despised, under all the circumstances. There have been, and there are, individual instances of natives who show qualities of character and intellect which might fit them for high office in the Church if the times were fully ripe: and the right spirit is growing.

In truth, the missionaries are in a dilemma. "If too little control is given, the life may develop in wrong directions; if too much, it may lose the power of developing at all."<sup>1</sup> But the native point of view is amusingly shown in a Pan-Anglican Congress paper by the Rev. W. D. Clarke, a leading native pastor in Madras. After pointing out that the British Government trusts its Hindu and Mohammedan subjects with positions of responsibility, he concludes that Missionary Societies are generally less progressive and too timid. "They are like the mother who said she would not let her child step into the water until it could swim"!<sup>2</sup> It should be added that Mr.

<sup>1</sup> *W.M.C.*, ii. 6.

<sup>2</sup> *P.A.C.*, vii. App. III (a).

Clarke has support in his comparison with the secular authorities. "The contention of some observers is undeniable, that recognition and responsibility are accorded more readily in Government than in Mission service to natives of India." So says one of the Edinburgh Reports.<sup>1</sup>

## 2. *The preparation for a National Church.*

As already noted, there is no instance yet of an independent Church owing its origin to our Missions. In fact, it might almost be said that the majority of the Churches in the Mission field are merely appendages of voluntary Societies of different denominations; at the most they are dependent upon the Church at home through the different Societies. This is the inevitable result both of our "unhappy divisions" and of the Society system. The system itself must not be blamed. The Societies have taught the Church to do its duty, and have provided an avenue by which that duty can be done: it still remains the only possible avenue, and apparently is likely to remain so. But this is one of the ways in which home disagreements hamper work at the front. In some districts members of the same Church are under totally different organizations, because they have been evangelized and taught by two different Societies. Such a condition cannot, of course, be permanent; indeed the inconsistency has already been removed where Church constitutions have been framed, *e.g.*, in Japan and Ceylon; and a way of settlement can no doubt be found elsewhere. Much more serious is the

<sup>1</sup> *W.M.C.*, iii. 32.

reflection of our denominational divisions in Native Christian life ; but this must be left till Chapter XIV. One aspect of the matter, however, is especially in point in the present connection, and will serve to mark its vital importance here and now.

It is to be feared that very few Church people at home have any idea of the small proportion of Anglican missionary endeavour to the whole. We have probably fallen into the way of thinking that things are everywhere much as they are in England, and that we shall naturally have a predominant voice in any questions about the formation of National Churches. But it is far otherwise : to take a single instance, Bishop Westcott of Chota Nagpur told the Pan-Anglican Congress that Anglican Christians in India are under one-ninth of the total, or, excluding Roman and Syrian Christians, not much more than one-third.<sup>1</sup> Dr. Stock puts the issue with forcible brevity in the article already referred to above : "What about a National Church for India or for China ? What sort of voice in the formation of it will a small minority of 'Anglican' Christians have ? Or are they to become a little non-conforming body outside the recognized Christian Communion of the great body of the nation ?" <sup>2</sup>

Another most serious problem of the future is

<sup>1</sup> *P.A.C.*, v. 156-7. Dr. Stock's estimate in the *First Annual Review of the Foreign Missions of the Church*, pp. 30, 31, is even less.

<sup>2</sup> A note in *The Churchman* for July 1912 (p. 555), vividly illustrates these questions in connection with the newly formed "Church of China" (see p. 99 above). This body contains 28,561 members, including over 14,000 communicants : the total number of baptized Protestants in China is 214,546, and of communicants over 177,000.

bound up with the race question. It does not affect all parts of the world equally. In some of our great Dominions, like Canada, the native Christians gathered out by missionary effort will naturally take a subordinate place among the great majority of European descent in an already independent Church. And in a great foreign country like China the Europeans and Americans will numerically be nearly a negligible quantity. But what about India, where Europeans are in a very great minority and at the same time in a position of natural authority? Owing to the British rule in India, the circumstances are peculiarly delicate. But there can be no question of the ultimate solution dictated by Christian principle, whatever may be necessary for temporary methods. For the present advantage of the Indian Church, it may be true that Europeans must now exercise a disproportionate amount of control. But when the time is ripe, a different principle will be operative. We already have native assistant Bishops in Africa: what will be done when there are native diocesan Bishops in India?<sup>1</sup> We are fond of insisting that there must be no pride of *caste* in that country; and we must see to it that there is not either any pride of *race*. Discussion of details is not possible here, but it is certain that, as a matter of eternal principle, there is no room for distinctions of Jew or Greek, bond or free, in the oneness of those who are brethren in Christ.<sup>2</sup>

<sup>1</sup> Steps have recently been taken for the consecration of the first Indian Bishop.

<sup>2</sup> See Gal. iii. 28. South Africa also has its acute race problem.

## CHAPTER IX

### THE PLACE OF EDUCATION

“While you engage in directly separating as many precious atoms from the mass as stubborn resistance to ordinary appliances can admit, we shall, with the blessing of God, devote our time and strength to the preparing of a mine, and the setting up of a train which shall one day explode and tear up the whole from its lowest depths.”—Dr. ALEXANDER DUFF, quoted in *The History of the C.M.S.*, i. 305, from Dr. G. Smith’s *Life of Duff*, i. 108.

As a summary of the aims of Christian education in the Mission field, nothing could be better than the divisions adopted by Commission III of the World Missionary Conference. It may be either *evangelistic*, *edificatory*, or *leavening*. Not all agreed that a fourth should be added among missionary objects, viz. the general *philanthropic* aim. While other benefits, apart from Christianization, always accompany the work, their pursuit is surely not part of the definitely missionary purpose.

After recognizing that the degree of emphasis to be laid on each aim must be determined by the special conditions, the Report continues with an important pronouncement. “It seems to us necessary, as a matter of general principle, to give a quite distinct priority to the first two functions, and, in countries in which a Christian community has already been

brought into existence, to give the first place to the building up of the Native Church. We wish to lay it down that we believe that the primary purpose to be served by the educational work of missionaries is that of training the Native Church to bear its own proper witness." The most important of all ends which it ought to seek, it goes on to say, is the training of spiritual leaders and teachers.<sup>1</sup>

At the present stage of our inquiry the force of this conclusion will be the more easily appreciated. The birth and growth of the Christian community have now been traced; and the vital importance of a strong and vigorous spiritual life in that community, capable of producing a succession of workers upon whom, as we have repeatedly seen, some of the greatest hopes for the full accomplishment of the task begun by ourselves must rest, will convince us of the value of the Commission's finding from the stand-point of Christian strategy.

1. Our first thoughts must therefore be given to those institutions which exist for Christians alone. Such are Boarding Schools, Training Institutions, and Divinity Colleges. There are degrees of importance even here. Those which have the greatest responsibility in the work of training leaders are naturally such as exist, wholly or in part, for ordination candidates. These are the sifted and tried men, gradually selected, as a rule, by a process of careful observation from early years in Christian schools. Various tests of practical usefulness are applied to such candidates, and if satisfactory they are passed on for final training.

<sup>1</sup> *W.M.C.*, iii. 369-372.

The management of institutions of this character must vary according to local circumstances. Some include also those who are studying for the subordinate offices of catechist or evangelist. Some future pastors, again, even in fields duly equipped with Divinity Colleges, may be trained more privately ; and in some fields, of course, no provision on the larger scale can yet be made.

A mere list of names of institutions would not be to our present purpose ; but it may be helpful to give an illustration from a well-known college of the kind, the Divinity School of the C.M.S. at Madras, with which the writer was once associated for a time. The students are mainly selected upon the principle described above. Some of them are graduates of Madras University. They have been for years under close observation both in Christian schools and in practical work—*e.g.* itinerating with the Tinnevelly evangelistic band. Owing to the widespread use of English, it has been possible to conduct the whole of the teaching in that language, and to give them the benefit of the best English theological books. For instance, it was the rule, at any rate at that time, to base the study of the Thirty-Nine Articles upon Bishop Harold Browne's work. Among other subjects, the Greek Testament, the Septuagint, and Hebrew formed part of the curriculum. The candidates entered for the Oxford and Cambridge Preliminary Examination for Holy Orders ; the papers were sent out from England, and the answers returned to the English examiners. In this they had rival competitors in the S.P.G. College ; and on these absolutely equal terms with

English candidates, high places were frequently obtained, and failures were almost unknown. In character and spiritual earnestness the students compare favourably with those in the best Theological Colleges at home. Nor, in reality, is this so surprising, though it is most satisfactory: in an infant Christian community the process of sifting can be carried out under much closer personal supervision, especially as the cost of training necessarily falls upon the public—the candidates are all picked men.

The system just described contains some elements which were much reprobated by the Bishop of Oxford, who presided over Commission III of the Conference, and who is possessed by the fear of imposing upon Oriental Churches our own doctrinal standards.<sup>1</sup> It must further be admitted that a preponderance of opinion favours the use of the vernacular in religious training, and in principle rightly so.<sup>2</sup> The Christian religion must be "acclimatised"; and, though it readily finds a home in all quarters of the globe, it must be "made at home" in the native tongue. But with regard to the former point, it must be remembered that the Churches now springing up are not starting "with a clean sheet" as did the Church of the Apostles. It is impossible to wipe out the knowledge of the controversies of past ages or of the dividing-points of the present. The Creeds would of course be retained as a safeguard against ancient error: are we to have no provision against perils which are much more alive and aggressive under our very eyes—the machi-

<sup>1</sup> See *W.M.C.*, iii. 263, 407.

<sup>2</sup> *Ibid.*, pp. 41, 62, 95, 252, 255-6, 261, 408.

nations of Rome and the growth of medievalism everywhere? The Thirty-Nine Articles may not prove ultimately suitable for every part of the world as they stand: but some safeguards must be found, and is there anything to answer the purpose better as a temporary measure while Church constitutions are in embryo? And, with reference to the use of the vernacular, some of the passages just noted recognise that there must be some exceptions: and a Divinity College is one of the most likely ones. The provision of Christian literature in other languages is not yet sufficient<sup>1</sup> to enable us lightly to discard good English theological works, where such can be fluently read and understood; and it must be remembered that these students have been continually preaching and teaching in their own tongue, and that their pastoral work will all be conducted in the same way. Possibly, with some of them, their English reading may serve as a foundation for the production of a vernacular Christian literature—an end much to be desired. The methods at Madras may be more than usually advanced in some respects, but they at least serve to provide an illustration of the way in which missionaries have tried to grapple with the problem of providing a native ministry.

Of scarcely less moment is the preparation of evangelists, catechists, and school teachers. Many of these, in the scarcity of workers, have to occupy nearly independent spheres of influence;<sup>2</sup> and the importance of securing men who are faithful, devout, and well-trained is obvious. Their work of special

<sup>1</sup> See p. 132 below.

<sup>2</sup> See p. 91.

study is again generally done in Training Institutions and Normal Schools; and candidates for these positions are probably always taught in the vernacular.

Christian Boarding Schools occupy a lower platform of service, but a most useful one. Apart from the fact that they form a nursery for candidates for higher duty, the ministry of the laity has to be taken into account. Every member of the Christian community must be trained to bear his own appointed witness;<sup>1</sup> and in all walks of life it is as important to have consistent Christian laymen abroad as in England. In all the homes of the people, also, are needed consecrated and capable wives and mothers. The boys and girls of Christian parents—withdrawn, as far as may be, in the Boarding Schools from the contamination of heathen and vicious surroundings—are brought up under helpful influences both of “atmosphere” and of direct instruction.

Somewhat similar is the work of the Orphanages, which have arisen through famine and other causes—except that the inmates are often children of non-Christians, who nevertheless, coming under direct missionary control, can be brought up with the same kind of Christian training. To take one recent example of the happy results which may follow, we read in the C.M.S. Report of 1910-11<sup>2</sup> that three lads were received into the visible Church by baptism at the Boys’ Orphanage at Plaisance in Mauritius. The Rev. Canon Lewis, of Bermondsey, once superintended the well-known Orphanage at Secundra, and

<sup>1</sup> See p. 108.

<sup>2</sup> P. 192.

affirmed that "no single institution had played so remarkable a part in the formation of the Church of Christ in North India. In every large city," he said, "representatives of the Orphanage abound, either as Christian teachers, evangelists, Government clerks, or railway employés."

Educational work of the character hitherto described is obviously above criticism. It is essential to the carrying on of the battle. It is the most important means for building up a native Christian life and witness that shall be filled with the Holy Spirit. And as such it was rightly given the first place among efforts of the kind in the Edinburgh Report.

2. When "Educational Missions" are mentioned, however, the mind generally goes naturally to that higher education which is given in schools and colleges, and in which non-Christian students have an important share—the system which owed its origin to Dr. Duff in Calcutta, and whose pioneers in the Church of England were men like Robert Noble of Masulipatam. That its originator viewed its institution as a leading part of the siege operations conducted by the armies of the Cross, appears sufficiently from his remarks at the head of this chapter. The extent of its growth may be gauged from the estimate that 5000 out of the 25,000 students in Indian Colleges, and 100,000 of the 700,000 boys in High Schools, are in missionary institutions, of which there are 37 Colleges and hundreds of High Schools.<sup>2</sup> These are the figures for India alone: it further

<sup>1</sup> *Hist. of C.M.S.*, iii. 473.

<sup>2</sup> *W.M.C.*, i. 154.

appears that there are 81 Missionary Universities and Colleges in the whole field, with 7602 male and 389 female students.<sup>1</sup>

This system has not been universally considered beyond criticism. Yet it must be borne in mind that Vernacular Schools, to which non-Christians are admitted, existed very early in missionary history as a confessedly important part of evangelistic work. There is really little difference in principle between the two classes of institutions. The chief practical distinction is that higher education occupies a larger part of the missionary's time. And is it not just here that the root of the controversy is to be found? One might imagine the feelings of an ardent missionary recruit, with much zeal for souls, when he arrives in the field, and finds that four-fifths of his time in term is occupied with subjects like English or algebra or history. Might he not well ask,—Is it for this that I have given my life? And when he learns, by painful experience in an enervating climate, that, after satisfying the demands for efficiency, the straitened staff of missionaries find all too little time or strength remaining for the work of personal influence that was painted in such glowing colours before he left home, his heart might well sink within him. Again and again has the question been asked by observers,—Is it worth while?

In attempting an answer, some notable facts emerge. One is, that the critics of the system do not appear to be found, as we have just supposed to be

<sup>1</sup> *Statistical Atlas of Christian Missions*, p. 63. The figures for High Schools here are combined with Boarding Schools, and cannot be extricated.

likely, among those who are occupied under it. Work among students breeds an unmistakable keenness, and a whole-hearted championship of its efficacy. The amount of confirmation which their testimony receives from other missionaries is quite as significant. Those whose work is on what would be considered more definitely evangelistic lines are often ready to endorse the opinion of educational missionaries themselves. This opinion is further supported by missionary experts at home in the most emphatic terms, as, *e.g.*, in the Report already quoted.<sup>1</sup> Such a consensus of praise should, at the very least, make the most confident theorist open his mind afresh.

There remains the test of results; and in this instance the claim that educational efforts are mining operations in the siege of the Enemy's citadels must make us more than usually cautious in its application. We have seen that even simple evangelistic work cannot always show direct and immediate fruit, and we must not be unreasonable. Direct results in conversions, however, will of course have the first place: and there is such fruit to show. From the earliest years of these Colleges, starting with Dr. Duff's own experience, there have been remarkable triumphs in individual, though not relatively numerous cases of high-class converts. Dr. Stock has made the strong assertion that "as a matter of historical fact, scarcely one such convert has been made in India except through the agency, direct or indirect, of Missionary Education."<sup>2</sup> This, of course, was several years ago;

<sup>1</sup> See, *e.g.*, *W.M.C.*, iii. 16, 52, 365-8, 372-3.

<sup>2</sup> *Hist. of C.M.S.*, i. 305.

and he has since said that there seem to have been fewer cases in recent years.<sup>1</sup> But he at once adds, as a caution against hasty conclusions, that many Brahmans are embracing Christianity year by year, and that this is often at least the indirect result of educational work—that, in fact, the cases pass with less notice as they become less rare. These indirect results are no less the pride of the schools than the direct conversions. “One soweth, and another reapeth”; and the evangelist or the pastor often gathers a sheaf grown from seed sown in a Christian school. Many also are convinced, though not baptized; and though they can never be reckoned as Christians (secret discipleship having no place in our Lord’s scheme of things, whatever the cost of confession), yet they provide remarkable evidence of the far-reaching scope of the work. Others, unconvinced, are much more favourably disposed towards Christianity than they could otherwise ever have been. So we are brought to the leavening and preparatory influence upon which the upholders of the system build so much, and which Dr. Duff, while aiming at definite conversions meanwhile, believed would, by an ultimate explosion, tear up the foundations of non-Christian religions.

These institutions are undoubtedly as a rule a direct evangelistic agency which reaches many who would never have heard the Gospel without them. The Bible lesson which opens each morning’s study brings under the sound of the truth, at an impressionable

<sup>1</sup> *First Annual Review of the Foreign Missions of the Church*, 1908, p. 27. Evidently this refers to direct conversions at Colleges and High Schools.

age, a class largely untouched—and, be it noted, a class whose future influence will be out of proportion to their numbers. This argument may be carried too far; there must be no “respect of persons”: nevertheless, in the evangelization of nations nothing must be left undone to reach those who will occupy positions as leaders of men.

Upon the other side, it needs to be observed that opinions are not unanimous. Ardent educational enthusiasts sometimes go to as great extremes as those of which they accuse their critics, when they treat the matter as settled beyond reopening. Occasionally a word is dropped by some authority who cannot be brushed aside, showing that some aspects of the question are still exercising thoughtful minds. These, it is true, seem more often to refer to detail than to principle. Some of them are recognized in the Edinburgh Report. Thus, the cost of higher education in India may become so great as to make its justification on any large scale at least difficult.<sup>1</sup> The paucity of missionaries everywhere may make it advisable to close part of this work in order to do more real good by increased efficiency in the remainder.<sup>2</sup> Above all, perhaps, the practical difficulty of obtaining an adequate supply of qualified native Christian assistants is a great drawback. In Japan, “the evangelistic efficiency of many Christian schools is seriously handicapped” by the employment of certificated non-Christians to secure Government recognition.<sup>3</sup> A pointed illustration of the serious results

<sup>1</sup> See one opinion in *W.M.C.*, iii. 36.

<sup>2</sup> *Ibid.*, pp. 375-6, 382.

<sup>3</sup> *W.M.C.*, i. 58. Cf. parallel points in iii. 320, 382.

which may follow in such a case is to be found in a recent C.M.S. Report.<sup>1</sup> Mr. C. F. Hall attributes the lack of definite spiritual results at Peshawar to the great difficulty in securing Christian teachers there as in other parts of India, and it is added, "if any boy shows a marked interest in Christian teaching it is only natural that masters of his own faith should warn the boy's parents of the danger, from their point of view, which threatens their son." Quite apart from this special hindrance, the presence of heathen masters must affect the tone and atmosphere of the school, even though the actual Scripture lesson may be in the hands of the European or of some Christian assistant. It is at least some consolation that the passage of time and the growth of the Christian community favour an improvement in this particular. But all the above hindrances obviously form a serious bar to any large extension of educational effort such as is sometimes demanded.

There remains the question of proportion. After all that can be said about "weighing results rather than counting them," authoritative statements from time to time give food for reflection. The late Bishop Hoare of Victoria, Hong Kong, a few years ago, pleaded for a forward movement on the lines of simple evangelistic work as a method to be put in the first place in China. Archdeacon Moule, after fifty years' experience of that country, permits me to say that he feels increasingly that "evangelistic work, preaching Christ far and wide, in cities and villages, in chapels and open air, is *by far* the most important

<sup>1</sup> Report 1910-11, p. 150.

and essential part of missionary work." That other veteran archdeacon of China, Archdeacon Wolfe of Foochow, gives his testimony in curiously similar terms.<sup>1</sup> Experience, he declares, has proved itinerating evangelistic work to be "the work most calculated to win souls to the Saviour"; and he argues that this department of missionary effort should therefore be the one "best supported and maintained," especially with the doors so widely open as they are at present for a willing hearing without hostility. With this, one of the Edinburgh Reports seems to agree. Of the same great field, it says: "There is little doubt that the opportunities of the hour and the deepest needs of China call for a larger number of evangelistic missionaries than of all other sorts combined."<sup>2</sup> Nor is it long since the Bishop of Madras suggested to the S.P.G. that it should refrain for a time from extending its educational work in order to grapple with the extraordinary openings in the Telugu country, where he believed no less than 2,000,000 people desired instruction. Moreover, this request was grounded on reasons of strategy, the very point so often urged for educational work.<sup>3</sup> There was great significance in a remark by the Rev. Dr. St. Clair Tisdall in a review<sup>4</sup> of a book by Sir Bampfylde Fuller:—"Well worth weighing is the remark, 'While missionary effort applies itself to the secular education of youth in Dacca and Calcutta, the Naga

<sup>1</sup> See the whole passage in *C.M. Review*, Jan. 1912, pp. 44, 45.

<sup>2</sup> *W.M.C.*, i. 103.

<sup>3</sup> So, at least, it would appear from *The Desire of India*, by S. K. Datta, p. 268. See also p. 79 of the present book.

In *The Record*, July 29, 1910.

tribes, for instance, are left in darkness.'" This is really a very trenchant criticism; yet the opening words show that an eminent missionary authority agrees with this no less eminent Government servant that the question of proportion is by no means easily settled.

Some leading principles at any rate may be stated.

i. The evangelistic aim must be predominant. Nothing is more gratifying than the emphasis on this at Edinburgh.<sup>1</sup> No mere "leavening" influence is enough, however valuable as an accompanying result.<sup>2</sup>

ii. The Bible must always have first place in the day's lessons, and attendance at this lesson must be an absolute condition of joining the school.

iii. The missionary aim must be openly confessed; parents must know that their children attend at the risk of conversion.

iv. Every effort must be made to eliminate non-Christian assistant masters, and to equip the institution with an adequate staff for direct personal influence.

v. Missionary experts should consider the relative importance of this and other branches of the work with a view to the needs of the work as a whole. Here is a suggestion for the Continuation Committee. The various Commissions of the Conference itself

<sup>1</sup> See, e.g., *W.M.C.*, iii. 16, 17, 165, 383, and many other passages, relating to all parts of the world.

<sup>2</sup> A leading representative of the leavening influence has been the Madras Christian College (mainly a Free Church of Scotland Institution), the Honorary Principal of which once, in the heat of controversy, boldly ranged the College neither with the secular Government institutions nor with those missionary colleges which "make it their one over-mastering aim to bring men over from other schemes of life and to place them within the Christian fold"! (See *Hist. of C.M.S.*, iii. 496.)

could only really deal with those sections of the subject which were allotted to them, and the natural tendency of each was to emphasize the importance of its own subject.<sup>1</sup> Specialized study must always lead to this. What we need to know now is not so much what should be attempted in the way of Christian education under an ideal state of things, as what can be attempted with the very limited forces at disposal—not how much is demanded of us if educational calls are to be answered, but how much in each separate field we can do to answer them in face of still more urgent calls for direct evangelization. This is, surely, exactly the kind of subject with which the Continuation Committee was appointed to deal.

One development in connection with higher education deserves special mention. The opening of Hostels, not only as a defence from dangerous surroundings, but also as a field of close personal influence, is a movement full of promise.

Did space permit, we might dwell upon the work among Christians and non-Christians in Sunday Schools, as well as in elementary day schools.<sup>2</sup> But it must suffice now to note, in conclusion, that higher education is at any rate the handmaid of the Church in a very special sense. We saw how imperative is the call for native Christian leaders, whether clerical or lay. The Christian colleges are seeking not only to win converts from heathenism, but to help to

<sup>1</sup> A curious illustration of the results of this tendency is to be found in the apparent contradiction as to paramount needs in China between the conclusions of Commissions I and III respectively. See *W.M.C.*, i. 103 (quoted above, p. 119), and iii. 113, 114, 378-9.

<sup>2</sup> For the importance of these, see p. 91.

perform the important function of providing these leaders for the Church. It is no light matter that Christians should be able to obtain the highest education of the land under definitely Christian influences.<sup>1</sup>

<sup>1</sup> The pressing need of joint action in education, which would help to solve some of the worst difficulties, is referred to in the chapter which deals with co-operation. See p. 167.

## CHAPTER X

### OTHER AUXILIARY FORCES

“ Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; . . . to another the gifts of healing by the same Spirit ; . . . to another divers kinds of tongues; to another the interpretation of tongues : but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.”—  
I COR. xii. 4-11.

IN a somewhat applied sense, the passage just quoted will serve to introduce some of those other auxiliaries which are as worthy of attention as education, though they demand less space. These are the *Medical*, the *Industrial*, and the *Literary*.

1. *Medical Missions* have the sanction of our Lord’s own example and direction as an effective evangelistic agency. The hospital and dispensary, the itinerating medical missionary, and even—in many districts—the ordinary non-medical missionary who can deal simply with bodily needs as well as spiritual, all exercise an unparalleled influence. Their fame goes forth, like their Master’s, for miles around. Visitors bring their sick from afar, who could not possibly otherwise have heard the message: prejudice is broken down in an

amazing fashion ; and the most bitterly hostile and suspicious peoples, who are quite beyond the reach of any other missionary method, have their opposition disarmed by this practical exhibition of the Christian spirit. The evidence from Moslem lands is particularly striking—from Persia, from Turkish Arabia, from the borderland of North-West India, even from Morocco. China is another field where the hospital is of the greatest value. The most bigoted Jews have sought for the Mission doctor in preference to their own. Among primitive races the benefits of this work are strongly marked, *e.g.*, in Africa, where it undermines witchcraft, and in the Philippine Islands. As an adjunct to women's work, its importance is well known. On the other hand, in Japan, the Government has provided good facilities for treatment ; while in parts of India also medical aid is available, and Christianity has become sufficiently established to dispense with this method as a pioneer agency. Yet the opportunity in the Indian villages is practically unlimited, and the need is apparently little enough realised. It has been estimated that only one in twenty of the 10,000 stations and out-stations in India has a medical institution ; though over 2,000,000 people come under the influence even of these.<sup>1</sup> The world-totals show 550 hospitals, 1024 dispensaries, 164,245 in-patients, 4,231,635 dispensary treatments, and 144,708 visited outside.<sup>2</sup>

The test of results works out well here. Current

<sup>1</sup> *The Desire of India*, by S. K. Datta, p. 197. The *Statistical Atlas of Christian Missions*, p. 63, gives the number of stations as 11,027.

<sup>2</sup> *Statistical Atlas*, p. 64. For many of the above facts, see *W.M.C.*

missionary literature frequently shows accounts of definite conversions, as well as of foes transformed into friends. Take a single example. At the Mengo hospital, a Mohammedan, full of pride because he was the only man in Uganda who had been to Mecca, used to cover his head to avoid hearing prayers, and when asked if he knew of Christ, said "No, and I don't want to." He was induced to read Christian books and compare the two religions, and he left after confessing the Saviour, quietly saying on departure, "In God's strength I will win my wife for Christ."<sup>1</sup> Anyone who cares to read the list of a single year's results in a single Society's Report from the most bigoted Moslem lands of the East, Turkish Arabia and others, will be genuinely astonished.<sup>2</sup> The hospitals of the same Society on the North-West Frontier of India received, during the same year, "women and others from Kabul, boys from Kohistan, far away over the frontier to the north, Pathans, Afridis from Tirah."<sup>3</sup> Remembering what was noted before, that Afghanistan is "perhaps to-day the most difficult country for a missionary to enter,"<sup>4</sup> we shall appreciate the significance of such facts as these. Other countries of course add their testimony. With reference to those isolated tribes of Central Asia, Col. Wingate's words may appropriately be added. They "would hail," he says, "with uncommon thankfulness the arrival of the medical missionary with his dispensary and hospital, for the sake of which they would tolerate his Bible and listen to his

<sup>1</sup> *C.M.S. Report 1910-11*, p. 67.

<sup>2</sup> *Ibid.*, p. 148.

<sup>3</sup> *Ibid.*, pp. 78-9.

<sup>4</sup> See p. 29.

exhortations, and learn to love the Saviour of all mankind."<sup>1</sup>

The importance of native agency is becoming more and more recognized in this department, and plans are on foot for providing greater facilities for training. China is particularly named as affording openings for positions of influence for native medical men.<sup>2</sup>

The medical missionary, in the very act of relieving bodily distress, is performing a function more obviously Christian perhaps than most other auxiliary agents. Yet even here philanthropy is not enough; the Christian doctor or nurse is first and foremost an evangelist. And indeed they sow in a more hopeful field than any of their brethren, for the hard soil of the human heart is softened by the practical Christianity with which the spiritual work goes hand in hand.

2. It must be confessed, upon the other hand, that the use of *Industrial Missions* as an evangelistic agency is more open to doubt than that of any of the other auxiliaries. Only in a certain number of cases does it appear to be claimed as of value in pioneering—*e.g.*, with reference to missionary methods in Africa it is grouped with educational, itinerating, and medical work in this connection, and “in some instances” it has opened doors in Moslem lands.<sup>3</sup> But in the main it seems to be frankly admitted that this department needs to be justified on other grounds. From the Rev. J. E. Hamshire, of the C.M.S. in East Africa, comes an emphatic opinion that giving the time of missionaries and money to industrial and agricultural

<sup>1</sup> *W.M.C.*, i. 198.

<sup>2</sup> *Ibid.*, iii. 401.

<sup>3</sup> *Ibid.*, i. 214, 311.

education is only justified "when they can really be held to be means to the end of fulfilling the commission of preaching the Gospel to those who know it not"; and he holds that the results of much expense of time, work, money, and even life itself in Freetown have been mainly disappointing.<sup>1</sup> But even if this end is not often directly served, may the method be defended as an indirect means, owing to its effect upon the Native Churches? As a refining influence upon character, as a channel for providing honest work for converts who may have lost their employment through baptism, as a help to independent livelihood for Christians, perhaps above all as a corrective to the foolish notion—so radical a fault in human nature in many climes—that manual labour is of less dignity than mental or scholastic, it is found useful in growing Churches, and may thus contribute indirectly to the evangelization of the nations. The question appears to be,—Is it a necessary part of the proper education of converts to live their lives in due proportion and to take their share in supporting the work of evangelization, or is it not? Even to this question answers differ widely. In China the conflict of opinion is so marked as to be disconcerting. The statements of missionaries vary from declarations that it is practically useless or even dangerous to earnest advocacy of its extension. In Japan there is plainly no great demand for it. Of the large Mission fields, Africa and India appear to provide the chief scope, especially the former. A dissentient voice from Africa has already been noted, but "almost all the replies"

<sup>1</sup> *W.M.C.*, iii. 275-6.

agree in emphasizing its importance, and in Livings-tonia it holds a particularly prominent place. The replies from India are full of interest. Though there is a fair amount of favourable testimony, this work is encompassed there with special drawbacks. It is expensive, and cannot be self-supporting. The caste system generally excludes trained candidates from the trades they have learned. A commercial relationship between missionary and converts has possibilities of friction and loss of moral and spiritual influence. There are "quite peculiar difficulties" in the way of agricultural training. One missionary incidentally reveals dangers in the general educational system. He advocates manual work because this system is "based on the supposition that all our boys are going to become preachers or teachers," and he thinks it would weed out of boarding schools large numbers of lazy and useless pupils who are there "simply to be fed and clothed" and are apt to draw the inference "that the mission owes them a living." But he admits the unsatisfactory results, so far, of industrial training in India—"it has shown the immense difficulties of the undertaking rather than substantial results." (Rev. W. A. Stanton, American Baptist Mission.)

The question of the commercial relationships of missionaries is very serious in India, owing to the peculiar notions of the race, not yet eradicated even from converts, where financial obligations are concerned. To meet these difficulties the Basel Mission, well known for its industrial work, has placed its concerns under laymen. Missionaries need also great care

to avoid accusations of exploiting young natives for gain, and to guard against teaching trades that can only be carried out with too expensive tools or under European employment. An interesting experiment in the direction of avoiding some of these perils is the establishment of Companies under definitely Christian management, with agents in direct sympathy with missionary work but having no connection with any Society. Such are the Scottish Mission Industries Co. Ltd., the Uganda Co. Ltd., and the Papuan Industries Ltd.

Upon the whole, manual work, without elaborate technical organization, seems generally demanded, at any rate as a factor in elementary education ; and industrial training is essential for orphanages. The S.P.G. has some well-developed industrial missions, *e.g.*, the late Canon Margöschis's elaborately organized scheme at Nazareth in Tinnevelly, which is aided also by the S.P.C.K. The spiritual side is evidently not lost sight of. At Gurgaon, in the Lahore Diocese, the Mahratta Principal takes the boys out to help in village evangelistic work by singing, and "the presence of so large a band of young Christians makes quite a sensation among the ignorant villagers, who consider the 'Isais' a scanty and negligible body of low-caste folk."<sup>1</sup>

Here may also conveniently be noticed such special institutions as the Blind Schools of the C.M.S. at Gifu, Japan, and at Palamcotta, South India ; and the various Leper Asylums.<sup>2</sup>

<sup>1</sup> *S.P.G. Report 1910*, p. 110.

<sup>2</sup> For a full and interesting discussion of industrial training see *W.M.C.*, iii., ch. viii., the main source of the facts here stated—also see *W.M.C.*, i 160, 301, 308-310; iii. 169.

3. *Literary Work* is an auxiliary of unchallenged effectiveness and necessity. In the very front rank, of course, comes the translation and circulation of the Word of God. Missionary supporters little realise the amount of patient labour that is continually going forward in these tasks everywhere. At the very beginning of a Mission, the prime duty is to translate portions, and as soon as possible present the natives with the whole Bible in their own tongue. Many languages have had to be reduced to writing as a preliminary task. These and other early difficulties make it obvious that first translations will often be far from perfect; and indeed revision has to be carried on for long periods, if the need for it ever comes to an end. The mixed reception given to the pains-taking work of our own best English scholars in the revision of our own Bible, after many centuries of Christianity, will bring this point home to us.

In all these matters the chief benefactor of all Societies is the British and Foreign Bible Society. A few figures from its Report for 1910-11 will show how true it is that missionary work could not be carried on as at present without its aid. Versions had then been issued in 432 distinct tongues, 8 having been added during the year under review, the latter being curious dialects in Asia, Central Africa, and islands of the Far East. The complete Bible existed in 107 languages, the New Testament in 102 more, and at least one book of Scripture in 223 others. The Korean Bible is one of two completed during the year. Of the books sent out, 1,500,000 went to China, 666,000 to Korea, 285,000 to Japan, 812,000 to India

and Ceylon, and 200,000 to Africa. The revised Singhalese Bible had been issued after twenty-five years' labour; and the preceding Report mentions the interesting fact that revisions were then in progress in as many as 14 important languages, native scholars taking an increasing share in this work—a most hopeful sign. There, also, is to be found eloquent proof of the debt owed by all Societies to this one. Of the languages then possessing Scripture portions, the C.M.S. use 107, the S.P.G. 71, Presbyterians 131, Methodists 90, and the L.M.S. 59.<sup>1</sup> In estimating the value of such a work, we must not forget the unknown number of cases where the written Word has proved its converting power even without the voice of the messenger, and has penetrated into dark corners of the earth unreached by the feet of those who publish the good tidings.

Next in importance come the Religious Tract Society, the Society for Promoting Christian Knowledge, the Christian Literature Societies, other Tract Societies, and the Mission presses. The Tract, like the Bible, will often go where the evangelist cannot, or will back up his message afterwards. But its sphere is greatly limited by illiteracy. It is, perhaps, little known that nine-tenths of the Chinese are illiterate, while a still larger proportion in India share the same limitations.<sup>2</sup> Of most parts of Africa it is needless to speak.

But some of the chief literary problems are in the

<sup>1</sup> See *B. and F.B.S. Reports* 1909-10, pp. 3, 5; 1910-11, pp. 2-5.

<sup>2</sup> *W.M.C.*, ii. 238, iii. 333. In 1901, even 2,300,000 out of 2,662,508 native Christians in India (including Roman Catholics and Syrians) were illiterate. For a definite illustration of the difficulty, see p. 10 of this book.

Native Churches. Efforts to provide them with a Christian literature have been extremely inadequate. A Japanese pastor expressively said, "We are fighting now without big guns."<sup>1</sup> A few are able to read English books, and some translations have been made of doctrinal and devotional and evidential works. *The Pilgrim's Progress* is a favourite in this respect. Still more needed is the provision of original vernacular books, Western literature being not always suitable for translation, and translations not always suitably made. A special problem arises from the fact that, with some brilliant exceptions, very little original native ability has hitherto been shown. Some, indeed, aver that missionaries have not encouraged it, fearing doctrinal error as the fruit of original thought. But it is well pointed out that the vigorous races of the West were long under the domination of the Latin Fathers in theological matters. And it is further suggested that this kind of subjection may be one of the providential means for preserving the substantial unity of the Faith in its transmission.<sup>2</sup> Here is an excellent example of the complex problems of the Mission field. Too close restriction may discourage much-needed literary effort: too great freedom may be more dangerous still.

Much overlapping and multiplication of Mission presses could be prevented by extending the already recognized principle of co-operation in this work. Most of the Literature Societies lately named illus-

<sup>1</sup> *W.M.C.*, i. 61.

<sup>2</sup> *Ibid.*, ii. 262. Cf. the suggestion of the Bishop of Madras, pp. 63, 65 above.

trate this principle (and how providential it is that we have at any rate one chief Bible Society !), but its larger application would enable special literary workers to be set apart for separate language areas, who could effectively deal with what has now to be fitted in on the top of other overwhelming duties.<sup>1</sup>

The closing note is a sad one. There are other printing-presses at work ; and India, China, and Japan are as open to the infidel pamphlet as they are to the Christian tract. Some of the non-Christian countries are being invaded by literature of a corrupt character, as well as that which is definitely anti-Christian.<sup>2</sup> Moreover, the heathen are often aware that Europeans and Americans are in some cases adopting the tenets of the Hindu and Buddhist creeds, and that even Christian teachers are divided about the foundations of the Gospel which they preach. We are told of "a Mohammedan publication which printed in parallel columns extracts from European writers in praise of Mohammed, and quotations from recent Bible dictionaries, &c., seeming to discredit the historicity of the Bible."<sup>3</sup> If the trumpet gives an uncertain sound, it will avail nothing to lament failures for which the uncertainties of some Christian teachers are largely responsible. The marvel is that results are what they are ; and they form a glorious pledge that the power of the Spirit of God will triumph over all obstacles.<sup>4</sup>

<sup>1</sup> See pp. 166-7, below.

<sup>2</sup> See pp. 16, 23.

<sup>3</sup> *W.M.C.*, ii. 247.

<sup>4</sup> On the subject of Literary Work, see especially *W.M.C.*, ii. ch. vii., and iii. ch. x.

## CHAPTER XI

### WOMEN'S WORK

"A vast proportion of any population would have to be left without the message, if there were no women to present it. The Christian life would be very partially manifested if the womanly characteristics were absent from a missionary settlement. The Christian Church, the Christian nation, might indeed be organized, but could not be built up apart from the education and training of the womanhood of each community into Christian ideals of wifehood, motherhood, leadership; and this only Christian women can supply. And if it be remembered that the wives and mothers of one generation are the true moral founders of the whole community of the next, it must be acknowledged that the character and the preparation of the women who are commissioned to train them are matters of the gravest consideration."—*World Missionary Conference Report*, v. 147.

ORGANIZED missionary work by women is of comparatively recent growth. It was quite foreign to many earlier ideas. Good Bishop Wilson of Calcutta, seventy years ago, was much opposed to it. Among other reasons, he imagined that the beloved Persis, and others whom he named, remained where they were, "and that no unmarried female would have thought of a voyage of fourteen thousand miles to find out a scene of duty."<sup>1</sup> Dr. Stock, telling the story, notices that "he conveniently omits Phebe of Cenchrea, who certainly did not stay at home!"<sup>2</sup>

<sup>1</sup> *The Life of the Right Rev. D. Wilson*, ii. 255.

<sup>2</sup> *Hist. of C.M.S.*, i. 316.

From one point of view this branch of service might have been reckoned among "auxiliary forces." But its influence permeates the whole enterprise, and it justly demands a separate chapter. And if the chapter be among the shortest, that implies no slight: it is rather because much of the last five chapters is applicable also here. The influence of the ladies is felt in every department—not even excepting the pastoral! Let us not be alarmed; no contravention of apostolic injunctions is here revealed: but look at the list of some of the duties falling to the lot of those ladies whom we send to the field—"preparation of female catechumens, confirmees, and communicants; visiting in zenanas, teaching in the villages; holding classes; training Bible-women; evangelistic work in hospitals." It is justly remarked that in the home Churches much of this work would be done by experienced ordained men, the reason being that "in mission lands, almost without exception, women and girls are, owing to social conditions, mainly dependent upon the ministrations of women missionaries."<sup>1</sup>

This female seclusion, it is true, is much more strict in some countries than in others. It is closest of all in Mohammedan lands, and probably next in India, through Moslem influence. The strict seclusion of the *purdah* is not practised in India among the Hindus (as distinct from the Mohammedans) to anything like the extent that is commonly supposed, and affects mainly their upper ranks, and not all of these. But the custom, perhaps through prestige acquired during the period of Moslem domination, has powerfully

<sup>1</sup> *W.M.C.*, v. 24.

affected public opinion ; so that those who are more free are almost shut up to the influence of their own sex. In China, attendance at a street chapel is impossible ; and even the habit of Christian worship involves risk of misunderstanding.<sup>1</sup> Indeed, except in the lowest pagan fields, lady missionaries themselves have to exercise great care lest their own rightful liberty should be a hindrance.<sup>2</sup> And even apart from these unique demands for female workers, their general influence is not less necessary to the community than it is here in England, but more so.

Along with this *peculiar difficulty* in reaching the women must be reckoned the *special importance* of doing so. Archdeacon Melville Jones, of Western Equatorial Africa, addressed the Pan-Anglican Congress on “The Equal Evangelization of the Sexes.”<sup>3</sup> He contrasted home and foreign congregations, the paucity of men in the one case and of women in the other, the problems of reaching the sexes being exactly reversed. The male missionaries had the start ; and women are more backward. What is the natural effect in the matter of marriage and the Christian home ? In Africa celibacy is unknown, and young converts will marry heathen wives if Christian ones cannot be found. These heathen marriages form one of the greatest snares ; and the importance of establishing Christian homes is inestimable. Indeed, they have in that part no word for “home.” A catechist, translating a book, asked the Archdeacon what word to use. There was one for “house,” and another for “members of a com-

<sup>1</sup> *W.M.C.*, i. 94.

<sup>2</sup> *Ibid.*, v. 147.

<sup>3</sup> *P.A.C.*, v. 146-150.

pound," but none for "home." Miss A. H. Robinson, from Uganda, mentioned exactly the same lack there.<sup>1</sup> India adds its urgent testimony. Many men continue idolatrous worship, or are restrained from confessing Christ, through home influence : and once a boy who had used foul language, when told he would not speak so before his mother, said, "My mother taught me to say it." The zenanas are hot-beds also of gossip, jealousy, and intrigue, with perhaps three or four generations of a family, and the possibility of polygamy and other evil practices adding complexity to the situation ; intellectual development is hopelessly dwarfed in such surroundings, to say nothing of moral and spiritual life. There is no need to enlarge on the resulting effect for the nation.

Native agency is as much called for here as everywhere. But Archdeacon Melville Jones says that native Bible-women, who are so useful in India and China, cannot be looked for in West Africa. Presumably even more than in the East, marriage is universal : female converts cannot be kept long enough for training and employment in this way ; and when married they are unable to cope with the task.

The growth in the number of lady missionaries is one of the outstanding features of modern Missions. If it be permissible to quote a verse out of its strict application, "The women that publish the tidings are a great host."<sup>2</sup> In China, where they are in the majority, including missionaries' wives, their work is of special value, the strategic importance of winning the women being very great.<sup>3</sup> But indeed, in every

<sup>1</sup> *P.A.C.*, v. 260.

<sup>2</sup> *Ps. lxviii. 11, R.V.*

<sup>3</sup> *W.M.C.*, i. 91, 94.

land, and, as before mentioned, in every department, their help is essential—and a still larger host is needed! Their evangelistic and quasi-pastoral duties have already been named. The blessings brought by lady doctors and nurses are incalculable, both in hospitals and in the so-called "homes" of the people. Think, again, of a woman's social influence in a land like India, where the alleviation of the widow's miseries must rest largely with her, and where to workers like Miss Wilson-Carmichael is due all the credit for whatever has been attempted in the rescue of temple children. And what of the need for education? In some districts only three women in a thousand, or even less, can read; and the average for all India is not one per cent.<sup>1</sup> But there is a great movement for female education: it is a question how far missionaries are called upon, or are able, to provide higher education for women, and the case is more complicated even than that of male students; but at any rate training in domestic life and in simple branches of knowledge must be of service so far as it is practicable with the main evangelistic aim ever in view. Converts' Homes are another feature of the work in some parts, where the conditions of national life require them.

These are some of the manifold agencies of the Church of England Zenana Missionary Society and the Women's Departments of the other great Societies which are doing this work for our Communion. A special word needs to be said of some who are not separately reckoned under these Departments, but who nevertheless are usually included in general

<sup>1</sup> *W.M.C.*, i. 151.

missionary statistics—and rightly so. Missionaries' wives, as a body, ably and earnestly second the efforts of their husbands. In addition to their influence in setting the example of Christian family life, they frequently undertake some more definite work. Nor must it be forgotten that the little which could be done for women before the days of single lady missionaries was done by missionaries' wives.

There is one special and peculiar problem of women's work. What should be done when there is a conversion in a zenana? It is almost universally impossible for the convert to come outside to be baptized:<sup>1</sup> it is even less possible for the ordained missionary to obtain admittance to baptize her: and it is often certain death to confess Christ at all. The dark well and the poison cup are always handy; and not even the British Government can penetrate all the secrets of the women's quarters. Sometimes the convert seeks safety in flight, and leaves all home ties. Is this to be recommended in all cases? Must a wife, for instance, be advised to leave her husband, or a mother her children? Or is baptism to be administered (by the lady missionary of course) secretly? If so, does it not fail of one of its chief purposes? Or again, is secret discipleship to be recognized without baptism? These are some of the unsolved—one is almost tempted to say insoluble—perplexities of women's missionary work. Enough has been said at least to show that its direct results can never be tabulated. It is dangerous to admit any circumstances

<sup>1</sup> A remarkable exception, perhaps almost unique, is given in *W.M.C.*, ii. 76-77, where the questions raised are more fully discussed.

as an excuse for failure to come out for baptism. Secret discipleship is opposed to the very essence of our Lord's teaching, and is generally no discipleship at all—even in the Mission field. And it requires very plain leading indeed to justify sending away any convert to witness where he or she is not known, instead of first "in Jerusalem." But it must be granted that if such an excuse or such circumstances can be imagined to exist anywhere, they may be found in an Indian zenana or a Turkish harem.

Looking at this work in its broad outlines and effects, we shall perhaps be disposed to agree with the criticism that the phrase "woman's work for women" represents a very partial truth. It may narrow the ideal and hamper the efficiency of their high efforts. There is an influence, as we noted at the outset, which pervades the whole fabric of the missionary enterprise. They help to mould the home, and, through the home, the nation. They work not so much with the dull and trying routine of a dubious present as with the bracing vision of a gloriously certain future.<sup>1</sup>

<sup>1</sup> See *W.M.C.*, v. 153.

## CHAPTER XII

### SOME STUBBORN STRONGHOLDS

"For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."—2 COR. x. 3-5, R.V.

MANY burning questions of the Mission field have scarcely yet been named. It has not been possible within our limits, nor will it be possible now, to deal adequately with such matters as ancestor-worship, caste, polygamy, foot-binding, child-marriage, the treatment of Indian widows and temple children, slavery (domestic or otherwise), witchcraft, infanticide, cannibalism, or the opium habit. Solid relief in respect to the last mentioned of these is now happily within sight; and it may be hoped that some of the others are within process of removal. It is a horrible list, and it could be extended; but the bare mention of such evils may at least carry conviction of the cruelties of "the dark places of the earth" and of the real need, even on the lower grounds of humanity, of carrying to them the Gospel of love.

Such baneful customs are in every case interwoven with social life; and the best hope of gaining some

real idea of the resistance offered by the principalities of evil, from these strong entrenchments, to the advancing armies of Christ, lies not in the impossible endeavour to take them all in turn, but in selecting a few for more particular, though even so very limited, examination. The first three are representative examples, all the more because their chief seat of influence is in the three greatest fields. Ancestor-worship, caste, polygamy, are probably the most stubborn strongholds which confront the missionary forces in China, India, and Africa respectively.

1. *Ancestor-worship* is by no means peculiar to China ; but it is there that the custom, during at least four thousand years past, has struck its roots deepest into the national imagination. Some say it is the real religion of the nation ; and it is so implicated with ordinary life that to abandon it almost involves becoming an outlaw from society. The dead are considered so dependent on the offerings of the living that the man who neglects them is viewed as an inhuman wretch. Even the agnostic and the indifferent, who may sneer at the gods, join in these family rites. A common charge, therefore, against Christians is that they have no regard for parents and show no respect for the dead. And, upon the other hand, the living are supposed to be so dependent upon the good offices of the dead that superstitious fear of the consequences of neglect is a terrible snare to minds steeped with the hereditary taint of millenniums.<sup>1</sup>

Opinions have differed greatly as to the essential features of this reverence for ancestors. In the past

<sup>1</sup> On these matters see *W.M.C.*, i. 89 ; ii. 153 ; iv. 39, 40, 46, 47, 222.

history of Roman Missions in China, the differences on the subject between Jesuits and Dominicans became positively violent. Other missionaries may not be agreed on every point, but all appear to allow that it would be vain to treat it as an innocent or laudable custom, purely civil and non-religious. It is confessedly impossible to allow it to be retained by the Christian community. But to find a practical remedy is one of the very gravest problems of the Mission field. China's stability amid fallen nations has been traced, not without reason, to her regard for what may be called the spirit of the Fifth Commandment. The promise attached to it seems to have been fulfilled to her literally, in her ignorance of it. Apart from the worship of the dead, there is no doubt that the Chinese regard for living parents, and the Chinese family ideal, are the greatest national assets. The common charge against Christians already noted is enough to show what care is needed to avoid misunderstanding; while the extraordinary awakening of China to modern ideas should make us more than ever cautious lest we do anything, in these disastrous days when regard for parents and respect for authority are increasingly at a discount in nominally Christian lands, to shake the family ideal in a heathen country which has hitherto set an example in these matters. Though much of the reverence for ancestors as it exists to-day has its origin in superstitious fears and in equally superstitious expectation of favours, competent authorities hold that it may have had its origin in something much more noble and wholly innocent—viz., the desire not to let the deceased slip out of

memory and regard. Deterioration may have been very early, and the custom now is idolatrous in root and branch ; but Archdeacon A. E. Moule is one of those who feel that the Christian Church ought to devise some kind of memorial service, carefully safeguarded from superstition and idolatry, from all sacrificial and mediating elements, from prayer either to or for the dead, which would offer legitimate satisfaction to a praiseworthy national instinct—something such as may be traced in the primitive Church—and have we not its reflection in our own Saints' Day observances ? The mere fact of this suggestion from such a quarter shows the urgency ; nor will it be questioned that it is made with due recognition of the dangers to be avoided. The Roman Church has solved the problem by means of its calendar of saints, and its doctrine of invocation fits into a heathen custom here, as in so many cases, with remarkable ease. We must seek for a better way. At the same time it is confessed that native Christian opinion insists strongly on the essential idolatry of the practice ; and this is enough to induce caution, at any rate. Minor recommendations are for the reverent care of Christian graves and memorials, and the erection, in memory of the dead, of churches, schools, hospitals, &c.<sup>1</sup>

2. *Caste* is a word of ill omen that crops up before long in any discussion of Indian affairs. It has these

<sup>1</sup> For the whole subject see Archdeacon Moule's address, *P.A.C.*, v. 111-117, or his treatment of it in *New China and Old* and in *Half a Century in China* ; also papers in *P.A.C.*, v. App. 3(e), 3(g), 3(k). The resolutions of the Shanghai Conference (1907) are given in *W.M.C.*, ii. 328.

points of resemblance to ancestor-worship, that any attempt to show that it is a purely social institution not needing disturbance breaks down utterly under the facts; and that, to all intents and purposes, it is the religion of the strict Hindu. Bishop Sargent used to say: "Caste is Hinduism, and Hinduism is caste."

The common division into four castes—viz. Brahman (priest), Kshattriya (warrior), Vaisya (trader), and Sudra (labourer)—is apt to be misleading. For the people are broken into an almost incredible number of what Sir Bampfylde Fuller has described as "species" of mankind. As to these, the Rev. J. Lazarus says there are 18,000 castes, the Brahmans themselves having scores of sub-castes who will neither interdine nor intermarry, and the very Pariahs having eighteen subdivisions who will not intermarry.<sup>1</sup> For it must be remembered that caste is observed by many who are not, strictly speaking, Hindus at all, and who come under neither of the above four classes. In fact, the Rev. C. F. Andrews, of the Cambridge Mission to Delhi, warns us that new buttresses are being formed for the system by the growth of new castes from beneath, and that improved intercommunication has positively fostered this growth. It is very questionable, moreover, how far any real breaches in caste observance have been effected in the upper ranks. At any rate few of the so-called reformers venture to break the rules. Mr. Andrews considers that "ordinary eating and drinking and touch regulations may vanish and yet caste

<sup>1</sup> *P.A.C.*, v. App. 3(m).

may remain as strong or even stronger than before, entrenched behind marriage regulations." The system has its roots deeply fixed in the conservatism of the villages ; and we have already noted their importance in Indian life.<sup>1</sup>

It is a great mistake to say—"We have social distinctions of our own : why should we disturb those of other nations ?" Even from the social point of view the parallel will not hold. There is nothing among us really to prevent anyone of humble birth from rising to the highest social rank, however great the obstacles may be ; but caste divisions are "water-tight compartments," and keep a man where he was born. But in truth it is not a social matter. For example, in England it may be considered a mistake as a rule to marry out of one's own social circle, and it may lead to a certain amount of social exclusion ; but it is not an unpardonable *religious* offence, worse than theft or immorality. Moral evil is nothing: it is ceremonial defilement that condemns. Is it any wonder that the sense of sin is nearly lost ? And the effect upon missionary work is obvious. The vilest sinner may retain his caste, but baptism brings expulsion ; and this, again, is not only a powerful deterrent to those who are secretly convinced, but the result makes it appear that Christianity is for ever a force outside the true life of the nation. On the other hand, we ought to realise more the power which Christian teaching as to brotherhood may exercise over the outcast, as a means of drawing them to Christ before they seek false comfort by

<sup>1</sup> See pp. 10, 18, 79.

forming new castes to support the system from beneath, in the manner already described.

Some of the early missionaries tried to take the innocent view of caste, with the best of motives, no doubt, but the most dire results.<sup>1</sup> Converts, though outcasted by their old associates, have an inborn tendency to cling to old distinctions ; and the results of this mistaken policy may well open our eyes to the true meaning of caste. Different bodies of Christians had different doors by which to enter church, and different places to sit in ; they communicated separately and sometimes used separate cups, the European missionary coming last, to avoid defiling "caste communicants" ! Caste teachers would not live in Pariah villages, nor caste congregations receive a Pariah minister ; and a Christian Sudra would rather give his daughter in marriage to a heathen of the same caste than to a Christian below him.<sup>2</sup> Some bodies, and notably the Roman Catholics, recognize caste to-day, and we have the spectacle of two or even three Roman churches in one village, to suit different degrees. Incidentally, it is worth noting that the readiness of Rome to adopt heathen customs accounts largely for the great proportion of her converts in Christian statistics. They have less to lose, and are often, as Bishop Caldwell of the S.P.G. and others have testified, indistinguishable from the heathen around them.<sup>3</sup> But the worst of the above

<sup>1</sup> In one respect at least the caste difficulty is a reflection of a primitive Christian trouble. See Gal. ii. 11-14. St. Paul, at any rate, did not make light of it.

<sup>2</sup> *Hist. of C.M.S.*, i. 300.

<sup>3</sup> See *Ibid.*, i. 18.

evils are now mostly at an end in our case, after disastrous struggles and dissensions; though the spirit which produced them is alive still, and produces one of India's most serious problems. Controversies about retaining or abandoning caste titles still create grave difficulties. Some would favour a more lenient view in what they regard as the minor and more purely social aspects of the institution, such as these; but general opinion may be taken to be steadily adverse to any compromise. "A Brahman and an ox are nearer akin than a Brahman and a leather-worker."<sup>1</sup> What can Christianity have to do with a system like that? The Bishop of Madras has lately reiterated the warning: "In India caste is the enemy, caste without the Church and within the Church."<sup>2</sup> Doubtless it truly is "the strongest bulwark of Hinduism, and the greatest obstacle to the spread of Christianity."<sup>3</sup>

It is sometimes said that there are scarcely any converts from high Hindu society. That is about as true—or rather as false—as the allegations already refuted about Jewish and Mohammedan converts. It is quite true, and it is a glorious truth, that the genius of Christianity from the days of its Divine Founder has appealed to the outcast and depressed, and that

<sup>1</sup> Quoted in *St. Paul and his Converts*, by the Rev. Harrington C. Lees, p. 103.

<sup>2</sup> *C.M. Review*, Aug. 1912, p. 461.

<sup>3</sup> *W.M.C.*, i. 138. See also ii. 115-116, 370; iii. 246; iv. 157, 164-6, 195. For two impressive illustrations of the poisonous influence of caste in the Native Church, in South and North India respectively, see *Hist. of C.M.S.*, i. 299-302; iii. 135-6. Those who wish to see the subject reviewed from as favourable a standpoint as is at all consistent with realising its dangers, are referred to the Rev. H. Pakenham Walsh's remarks in *P.A.C.*, v. 117-121.

it commonly works, as we have seen, upwards.<sup>1</sup> But there have always been high-caste converts, and cases are now becoming so comparatively numerous as not to cause much comment. One missionary tells of twenty-three adult Brahman converts baptized at one of the large unfruitful North Indian cities in sixteen years, scarcely one of whom had been specially mentioned in reports.<sup>2</sup>

Finally, it at least rests with Europeans, and above all with the European missionary, to show nothing of the caste spirit. Even native Christians—nay, ordained pastors—have before now been treated as if they were an inferior order of beings. Relations of this kind are being put more and more upon the right footing, and of course it must not be understood that such cases are frequent; but there is still room for the caution.<sup>3</sup>

3. *Polygamy* is not purely an African question; but it is much more pressing in Africa than elsewhere. Bishop James Johnson says that monogamy is the exception: polygamy “dominates the whole continent.” It might be thought that, however serious an obstacle, it could not be said to constitute a Christian problem. But when it is found that a man of the spiritual calibre of the late Bishop Bickersteth of Exeter joined in a plea, backed also by other well-known names, for a certain amount of lenient treatment under special conditions, one begins to suspect that there is more in the subject than appears on

<sup>1</sup> See p. 79.

<sup>2</sup> See *First Annual Review of the Foreign Missions of the Church*, 1908, by Dr. E. Stock, p. 27.

<sup>3</sup> See the Rev. V. S. Azariah's address at Edinburgh, *W.M.C.*, ix. 306-315.

the surface. The true issue was clearly put at Edinburgh :—"There is no 'question' about the sin of polygamy. The only question is, whether the solution of putting away, where there has been no unfaithfulness, may not be adding sin to sin. Or, to put it in another form, the question is whether the heinousness of the sin of polygamy does not consist in the very fact that it is impossible to undo its results, without fresh violations of Christian righteousness."

What are the problems? Here is one—if a polygamist is converted, and is compelled to put away all his wives but one, are they to be free to marry again or no? If we answer this in the affirmative, it does not settle everything. For if the wives remain heathen, what is to prevent their drifting instead into a position of the gravest moral danger, even if the former husband should provide for their support? Some say they will necessarily so drift. Is it right to send them into this peril? Or again, if one of the wives of a heathen polygamist is converted, must she leave her husband to whom she is at any rate bound by the rule of the country? And if so, what of the children? She will not be allowed to take them with her.

These difficulties are not everywhere so pressing. For instance, Bishop Tucker testifies that refusal to baptize polygamists in Uganda has elevated the position of the women—who were allowed to marry again—and has tended not to hardship but to well-being and happiness. But the circumstances may be special in such a case.

An important consideration is that in Africa, where the custom is most prevalent, opinion is almost universally in favour of strictness. Though there may be peculiar circumstances in other countries, from which pleas for leniency generally come, it is impossible to mistake the significance of this fact. The opinion of native authorities is also of particular interest. In this connection we find that Bishop Crowther was strongly opposed to any concession. But the native assistant Bishop James Johnson has changed his ground, and has become one of the exceptions from Africa. Formerly, he tells us, he favoured the general view, feeling it would be difficult to keep Christians from following the example if converts were admitted as polygamists, and also that would-be inquirers might be tempted to increase the number of their wives before they came forward. But further experience has led him to support the opinion of Bishop Bickersteth and others. His reasons will be found in his Pan-Anglican paper ; but it is difficult to avoid feeling that they savour somewhat of undue regard for expediency, through fear of the great obstacle which strictness places in the way of the progress of Christianity, and the apparent advantage given by it to Mohammedanism in its threatening advance.

Do certain New Testament phrases bear upon the question, or do they not ? Does the emphatic "one wife" of 1 Tim. iii. 2, 12, Titus i. 6, imply that so strict a standard was not required in the case of ordinary baptized members of the Church as from these its appointed ministers ? It is perhaps on such

grounds that some Missions to-day baptize polygamists under public protest that it is a temporary measure, and debar them from office. The Lambeth Conference of 1888 laid down principles of guidance for our own Communion, recommending (a) by 83 votes to 21, that polygamists should remain in the catechumenate until they "shall be in a position to accept the law of Christ"; (b) by 54 to 34, that wives of polygamists might under certain circumstances be admitted to baptism, according to the decision of local authorities; and a Committee of the Conference of 1908 declined either to modify or to amplify the previous pronouncement.<sup>1</sup>

Here, then, are three principal entrenchments of heathenism. It is difficult to say how far the New Testament precedent with regard to slavery may fairly be quoted in dealing with either of them. Is it certain, first of all, that the positions are at all parallel? This interesting subject might lead us too far afield. But one thing may confidently be affirmed: St. Paul nowhere contemplates a Christian master treating his slave *as* a slave. Eph. vi. 9, Col. iv. 1, and especially Philemon 16, are quite enough to prove this. In other words, the system could be so transformed, even during its nominal continuance, and before its destruction by the growth of a Christian spirit, that it involved no un-Christian behaviour. But this is precisely what is so difficult to say in either of these three cases. Ancestor-worship is essentially idolatrous: polygamous relationships cannot be harmonized with any view of Christian morality: and not even caste

<sup>1</sup> On the whole question, see *W.M.C.*, ii. 64-74, 321-7; *Hist. of C.M.S.*, iii. 129, 642, 646; and Bp. James Johnson's paper in *P.A.C.*, v. App. 3 (f).

can be turned into a purely innocent social custom or even regarded as a temporarily tolerable evil, transformed by practical Christianity. At any rate every attempt in this direction has failed hopelessly. "In the primitive Church the baptized slave was the equal of the freeman ; he might even be called upon to rule, and none would think it shame to obey."<sup>1</sup> Who, in the face of all past experience, can entertain so Utopian a hope for caste ? It is precisely the intolerable pride and enmity and contempt which it has engendered *within* the Church that are its severest condemnation.

Nor is it safe to ignore the lessons of ancient Church history. The paganism which collapsed so rapidly during the fourth century A.D. gained too many inner triumphs in its outward fall ; and a paganized Christianity was no doubt the root of many errors and superstitions which caused much pain in later excision, and in some quarters still continue their poisonous growth. In one case, apparently typical, "the poor were weaned from their paganism by being instructed to give their hereditary customs a Christian significance. The old paganism of Italy was but thinly veiled by the policy or superstition of the Christian saint."<sup>2</sup> That, at least, is not a helpful method of procedure, nor a hopeful precedent for our guidance to-day. And wherever it has been followed in any degree, there is but one result, and it is the same—a paganized Christianity.<sup>3</sup> What says our opening text ? "The weapons of our warfare are *not of the flesh*."

<sup>1</sup> *The History of the Christian Church*, by the Rev. Canon Foakes-Jackson, p. 239.

<sup>2</sup> *Ibid.*, p. 420. Cf. also *W.M.C.*, iii. 240; iv. 214, 215, 247-8.

<sup>3</sup> See p. 147 above for a modern proof of this.

## CHAPTER XIII

### GOVERNMENTS AND THEIR INFLUENCE

“As compared with Governments, Missions have a more forward-reaching view of human destiny, a more extensive sphere of operations, a more inward and spiritual motive of work, a more clearly defined sense of God’s claim on the individual conscience. But they nevertheless recognise the Divine authority of the civil power, however constituted, as the power to which is committed whatever external coercive action may be necessary to vindicate righteousness. To restrain evil and promote good is the duty of Government; and in this it is co-operant with the missionary. What are the true principles of their co-operation? And how far are the existing conditions favourable to the spiritual aims of the missionary enterprise?”—*World Missionary Conference*, Commission VII, on “Missions and Governments,” pp. 2, 3.

SOME of the most thorny questions confront us now. There are Governments advanced and antiquated; Christian and non-Christian; hostile, friendly, or neutral in either case. Nor does the same Government always pursue the same policy towards Missions in different countries. It is more than usually difficult to generalize under such circumstances; but at any rate some general principles emerge, however liable to revision under special circumstances. We can attempt no intricate and exhaustive subdivisions, but it is possible to get some idea of what the subject involves by adopting two main heads—the attitude of non-Christian and Christian rulers respectively—and by selecting certain examples of each.

1. Under *non-Christian Governments* the missionary needs unceasing care not to interfere in political matters, or in any way diminish respect for constituted authority. Freedom for work exists in very varying degrees. One of the most favourable reports comes from Japan—a remarkable fact, as it is not long, comparatively, since Christianity was rigorously excluded there. The main difficulties are well illustrated in China and in Moslem lands.

In China much awkwardness is caused by extra-territorial rights, secured for foreigners by treaties forced upon the nation, in favour originally of commerce, but of course including all, and therefore missionaries. It galls Chinese patriotic pride that foreigners can appeal over the heads of their own rulers to the representatives of other nations ; and it is often felt better to suffer in silence and wait in patience. Remarkably, toleration is also secured by treaty for converts in China ; and it seems hard for the missionary, however willing he may be to suffer loss for himself, not to intervene for his native brother who cannot get justice from his own officials. Yet it is generally unwise, unless the case be a very special one, to invoke what is really only the fear of a foreign power, and thus to seem to identify the Christian Church with it. And there is the further danger of unworthy persons joining the Church to secure support of this kind. In all ordinary lawsuits, moreover, the missionary should abstain from appearing on behalf of one of the parties—and the same rule applies to native pastors and catechists, whose connection with the Mission would otherwise cause

misunderstanding. Roman Catholic Missions have created much difficulty in political matters.<sup>1</sup>

The question of compensation for injury is another delicate one. It is surely time that the taunt of the "gun-boat" was allowed to die. A single exception will of course weigh more with the unfair critic than many other cases. But we are not concerned primarily with the critic here, and so the statement will be accepted that nearly all missionaries are agreed that there are circumstances under which compensation for property should be declined even if offered, and that "blood-money" for loss of life should never be accepted. Exceptions may arise as to compensation, where greater harm would be done by declining it, or even by neglecting to apply for it, than by seeking justice; nor are the reasons for caution so urgent in all countries as in China; but it may be taken as proved that missionaries as a body are not blind to the necessity of Christian restraint.<sup>2</sup>

In Moslem lands the death-penalty for conversion often holds at least nominally; and there is always real danger to life through persecution. The missionary is safe where access is permitted, and often tolerably free; but there is something galling in this very safety. Some missionaries in Persia, wishing to be, like the converts, dependent only on Divine protection, petitioned their Society to ask the Foreign Office to repudiate responsibility for them. But this was impossible. "Even the least missionary

<sup>1</sup> See *W.M.C.*, vii. 7-17.

<sup>2</sup> See *Ibid.*, vii. 17-18; and Dr. Stock's *Short Handbook of Missions*, p. 34.

of officials would never repudiate his fellow-countrymen."<sup>1</sup>

2. Of *Christian Governments* it will be most to our purpose to take our own, after the briefest glance at some of the others. The tragedy of the Belgian Congo is notorious. Nor are the Portuguese free from serious reproach. The French are not unkindly disposed on the Congo; but in Madagascar, after fluctuating hopes and fears, the latest available news at the time of writing seems as unfavourable to freedom for evangelization, and even for worship, as could well be imagined.<sup>2</sup> A better report is given of Germany. With these imperfect notices we pass to our own country, which provides a leading example of different methods in different places.

The famous policy of neutrality in India opens a large subject. Nobody wishes the Government officially to interfere with Hindu or Mohammedan beliefs. But it is disastrous when, perhaps from the very desire to avoid the appearance of favour to Christians, undue patronage is shown on occasions to non-Christian interests, or even unfriendliness to Christian activity. Any covert hostility is of course the fault of individuals, not of the Government, and is "more than counterbalanced by the active friendship of others."<sup>3</sup> Yet the broad impression conveyed by the policy of neutrality as carried into effect must be that Britain is ashamed of its religion —a point of view peculiarly incomprehensible to the

<sup>1</sup> *W.M.C.*, vii. 43-45.

<sup>2</sup> See *Ibid.*, vii. 86; *S.P.G. Report* 1910, p. 198; *The Record* for Feb. 23, 1912.

<sup>3</sup> *Ibid.*, vii. 23-25.

Oriental—and that it is even irreligious.<sup>1</sup> Unfortunately, such an impression must be confirmed by the numerous instances of officials who seem literally (as the saying is) to have left their religion in the Suez Canal ; and who, perhaps, combine a patronising reverence for the sacred places of heathenism with a worldly life that manifests none of the Christian graces and neglects all the Christian observances.

Can the system be judged by its fruits ? Well, there have been unpleasant features in recent Indian history, and it is more than possible that the main evil lies in the overthrow of old restraints (such as they were) by a purely secular education. If the Government had not been afraid to have the Bible taught in its schools, while clearly upholding the principle of no undue official interference with beliefs, it would have provided exactly the power now most needed and most lacking. Such a course might even have not only created no surprise in the Oriental mind, but actually removed the surprise already noted at the apparent irreligion of our methods. If the dividing walls of caste and religion in India are ever broken down by education, and a really united people is the result, the cry of "Asia for the Asiatic" and "India for the Indian" will assume serious proportions unless the Church of Christ has before that day done her duty more faithfully than present signs indicate as likely, and unless the Government ceases to be ashamed of Christianity. Is there hope of a change ? There may be in some quarters ; but, on the other hand, we are told to be on our guard against an

<sup>1</sup> See *The Desire of India*, by S. K. Datta, p. 143.

attempt, under cover of the "grant-in-aid," either to enforce comprehension or compromise, or even "a neutrality which would not permit Mission schools to use distinctively Christian books."<sup>1</sup>

But there is a bright side. The Government has freely acknowledged the benefits of missionary work: definitely Christian officials have fostered it in their private capacity: there is a guarantee for fair treatment for converts at least in intention. On the part of Indian Christians, loyalty can be relied upon. As to positive abuses, such abominations as *suttee*, hook-swinging, and the religious suicides of Juggernaut, have long been illegal. The opium traffic lies at our doors as one of the gravest scandals, but it is now virtually a scandal of the past, though with extraordinary delays and hesitations in the face of a better example from a heathen power.<sup>2</sup> And at last we have news of an inquiry by the Secretary of State in the matter of temple children—another case where heathen Mysore set the example of restrictive action two years earlier.<sup>3</sup>

It is impossible to do more than mention that there are peculiar difficulties in the way of access and freedom in some of the six hundred feudatory States, where we have "conditions reminding us to some extent of those prevailing in China."<sup>4</sup>

But more must be said of British rule in some

<sup>1</sup> See *W.M.C.*, vii. 27-30. On the Neutrality Controversy see Dr. Stock's ch. xlvi. in *Hist. of C.M.S.*, ii. 235-261.

<sup>2</sup> There is, however, apparently still cause for anxiety. See *C.M. Review*, Aug. 1912, pp. 494-5.

<sup>3</sup> See *C.M. Review*, Sept. 1911, p. 515.

<sup>4</sup> *W.M.C.*, vii. 30-33. Cf. p. 19, above.

other countries, and of a still more unpleasant character. In Egypt, we are told by Canon Oldfield, formerly chaplain at Assouan, Mohammedanism was very carelessly observed by the upper classes, but "we re-established it." We made Friday the weekly day of rest, when Islam does not even require the hallowing of that day, but only noon-day attendance at the mosque; and we forced every English or Coptic Christian in Egyptian service to work on Sunday instead. In the provinces, Coptic servants of Government readily obtain leave to attend public worship on Sundays from Mohammedan superiors; but a Christian gets more respect for his religious scruples from a Moslem than from a British official.<sup>1</sup> It is impossible to speak in restrained language of this open denial of Christian principle. Even the effort to conciliate may overreach itself and win the contempt of Moslems;<sup>2</sup> and nothing is more likely to assist the threatening advance of Islam in Africa. Retribution is certain to follow. Yet Lord Cromer, who nevertheless desires "a high degree of eminently Christian civilization" for Egypt, and "a distinctly Christian code of morality," can speak lightly of such things as the military officer's part in Moslem religious ceremonies and in firing salutes at religious festivals, and of the English administrator's transposition of Friday and Sunday "amidst some twinges of his Sabbatarian conscience."<sup>3</sup> Once again, Government

<sup>1</sup> See *C.M. Review*, March 1911, pp. 138-9. The references to Canon Oldfield are quoted there from *Bible Lands*, the quarterly paper of Bp. Blyth's "Jerusalem and the East Mission."

<sup>2</sup> *W.M.C.*, vii. 55.

<sup>3</sup> *Ibid.*, pp. 52-3.

money, partly provided by Christians, may go to help Moslem sheikhs teach the Koran in schools, but not to pay Christian teachers for Christian boys.<sup>1</sup> The circumstances of British control in Egypt are unique, and the difficulties are freely admitted ; but nothing can justify open denial of Christ, nor prevent the natural harvest from growing out of it.

In the Egyptian Sudan, where much the same conditions exist, things are in some ways worse, *e.g.*, there are inexcusably harsh restrictions upon access to the Moslem population. "The policy of the Government in this respect is in absolute contradiction to the teaching of experience, as shown by the influence of Christian Medical Missions among the fanatical Mohammedans of North-West India."<sup>2</sup> In Northern Nigeria the restrictions are even less defensible, as there is a British Protectorate ; yet the missionary has not the freedom of the trader.<sup>3</sup> Nor must we leave Africa without mentioning the campaign of official hostility which has beset Bishop Tugwell and others for their protests against the liquor traffic in Southern Nigeria.<sup>4</sup>

There are, of course, many blessings in British rule, and the greatest kindness has been received from individual officials, even in Egypt ; while in Uganda the happiest co-operation with Government has been possible. Apparently, however, while such a Govern-

<sup>1</sup> *W.M.C.*, vii. 54. The position at the Gordon Memorial College, in the Egyptian Sudan, seems slightly better, though the influence of the institution (with such a name too !) is strongly Mohammedan. See *ibid.*, p. 167.

<sup>2</sup> *Ibid.*, i. 213. See also vii. 56-7.

<sup>3</sup> *Ibid.*, vii. 58-60.

For justification of this statement, see articles in *C.M. Review*, Dec. 1909 Jan. and Mar. 1910.

ment as ours would never tolerate open atrocities, we have not been free from the guilt of placing hindrances in the way of free proclamation of the Gospel, and we cannot claim to have maintained a fearless Christian consistency in all matters. A fitting comment on such reflections may be found in the noble testimony of Sir Herbert Edwardes of Peshawar—true now as when uttered, because eternally true—“I have no fear that the establishment of a Christian Mission will tend to disturb the peace. . . . We may be quite sure that we are much safer if we do our duty than if we neglect it; and that He Who has brought us here will shield and bless us if, in simple reliance upon Him, we try to do His will.”<sup>1</sup>

It is satisfactory to be assured that the missionary cause on the whole continues to gain in the esteem of Governments, both Christian and non-Christian. Every worker in the cause will join in the claim made at Edinburgh for at least equal treatment with the representatives of commerce; and will echo the suggestion that the time has come for the enlightened nations to secure for converts world-wide religious freedom.<sup>2</sup>

<sup>1</sup> Quoted in Dr. Stock's *Short Handbook of Missions*, p. 36.

<sup>2</sup> *W.M.C.*, vii. 112, 114, 119.

## CHAPTER XIV

### ALLIED CAMPS

“We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of Divine truth which the separated communities of Christians now emphasize severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God. We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise but comprehension, not uniformity but unity.”—*Lambeth Conference Encyclical Letter, 1908*, pp. 42, 43, as quoted in *World Missionary Conference Report*, ii. 266-7.

THE *Statistical Atlas of Christian Missions*<sup>1</sup> reveals the surprising fact that there are no less than 338 active Missionary Societies (characterised as “appointing and sending Societies”); while, if all co-operating agencies be included, the total rises to 788. In addition, there are the Roman and Greek Missions. Only a very small minority represent our own Communion. What of the rest? Are they to be regarded as opponents, competitors, or allies? The first alternative might probably be dismissed, but for the fact that the Roman Church has frequently adopted a policy of set antagonism. The second also represents a

<sup>1</sup> P. 58.

certain amount of truth in view of much unfortunate overlapping and the attitude of a few agencies : at least one organization has before now been convicted of what is known as "sheep stealing." But for all practical purposes, as far as Reformed Missions are concerned, both these aspects may be left on one side. The vast majority regard their brethren in other camps as *allies*, and co-operation goes much further abroad than at home. And the spirit of unity is growing. Nothing has left a greater impression than this as the result of the Conference at Edinburgh. Let the third alternative, then, be solely our point of view here, and let us take four other words which represent varying degrees of the growing spirit of unity.

1. *Comity* is the most elementary form in which that spirit can exist. In its general bearing, it speaks of considerateness and courtesy as between Christian brethren. More particularly, it covers delimitation of territory to prevent overlapping, and the problems connected with such an arrangement.

A happy illustration was the division of islands in the Pacific Ocean on Bishop Selwyn's initiative fifty years ago. "Let there be no strife, I pray thee," he said, "between my herdmen and thy herdmen"; and there is still no strife between those brethren. Nearly all Societies everywhere accept the principle; but the Romanists, of course, and some others, feel unable to bind themselves. Unreached fields are so numerous that this might seem an effective way of settling all denominational differences; but it could in no case solve the greatest problems, and in fact it creates

difficulties of its own. To begin with, its full application is impossible. Nearly all the chief Missions feel obliged to fix their headquarters in the large towns, and it is difficult to limit spheres of action there: a partial attempt, however, has been made recently in Madras. Nearly two hundred centres are occupied by three or more Societies, and at least sixty by not less than five. Japan is named as an instance of "serious waste and inefficiency" through "the present loose co-ordination, and, at times, competition."<sup>1</sup> Where parallel occupation is a stern necessity, the spirit of comity must generally find its outlet in other directions than territorial arrangement. And even outside the large towns such a device "becomes less and less possible." So said Bishop Cassels of Western China at the Pan-Anglican Congress.<sup>2</sup> At the best, it is but a partial and temporary expedient, and will not solve the problem of divisions imported from the West.

Turning to difficulties created by the system itself, what should be done when a convert removes from one Society's sphere to another? Should we be ready, for instance, to hand over one of our own people to the Friends, who acknowledge no Sacraments? Could we receive to full communion one of their unbaptized members? The right to follow converts may be reserved; but this involves two drawbacks—the fact of division cannot be concealed, and no missionary can settle anywhere without doing

<sup>1</sup> *W.M.C.*, i. 63.

<sup>2</sup> *P.A.C.*, v. 167. It is not clear, however, whether he was speaking specially of his own district or of all China.

the work of an evangelist and gathering a separate and practically competing congregation.

Then there are questions of the transfer of agents, the varying standards of their payment, and the different rules of discipline in neighbouring Christian bodies. In Delhi the Cambridge Mission (S.P.G.) and the Baptists have made a notable agreement to accept neither workers nor converts from each other without previous correspondence. This is as it should be. Instances of workers being lured away by a promise of higher salary, and of converts under discipline in one Church being received by another, are anomalies which one may hope now seldom occur. And as far as possible there should be uniform standards of payment, and of regulations relating to probation before baptism and discipline afterwards.<sup>1</sup>

2. Better than Comity is *Co-operation*; and it is remarkable in how many ways the scattered fragments of our broken Christendom can co-operate "if there be first a willing mind." In addition to periodical prayer-meetings or Conventions of missionaries and others in their more private capacity, important Conferences discuss missionary policy with far-reaching results. And passing from discussion to action, there is a whole field of work in which only combined effort will avoid foolish waste. In the first place comes translation of Scripture (though even here some difficulties may arise as to the rendering of theological terms), the provision of Christian literature, and the use of Mission presses. An interesting

<sup>1</sup> For several statements above, see *W.M.C.*, viii. 7, 10, 12-13, 17-23, 48, 139-140.

illustration comes from the Bishop of Lebombo, who tells of an agreement with the United Methodists for a Catechism, the first part containing matters of belief common to both, and the second, in a separate volume, the special tenets of each. There is room for much fuller development of the long recognized principle of co-operation in literary work.<sup>1</sup> Another loud call for joining forces comes from the educational department. Some consider that it cannot otherwise survive in some fields. Institutions managed by one denomination but used by all, or else under joint control, with separate hostels to solve the denominational difficulty, may meet increasingly difficult situations as the standards of Government requirements are raised and the demand for education grows. Co-operation in training teachers, and still more in theological training, is less easy. But on the broad question of joint action in education, theoretical obstacles tend to disappear in practice. In addition to the literary and educational fields, there is scope for uniting in special evangelistic campaigns, medical work and training, language examination of missionaries, famine relief, memorials to Government, and such efforts as the Mission to Lepers in the East.<sup>2</sup>

But something more is needed than either Comity or Co-operation. The relief which they provide to the tension is very incomplete. They do not profess to touch the root of the trouble. The two methods remaining to be mentioned, still in the ascending scale, are the first signs of a brighter day.

<sup>1</sup> See also pp. 132-3 above, and *W.M.C.*, ii. 273-5, iii. 364.

<sup>2</sup> See *W.M.C.*, viii. 27, 30, 45, 52-6, 59-61, 62-73, 74-8, 82.

3. The first of these is *Confederation*. Bishop Cassels, in the context of words already quoted, says that Comity "must lead to federation and some form of unity in order to present a common front before the enemy." The promoters of a scheme of Federation in India, while recognizing that the time had not come for organic union, felt that co-operation was not the best thing attainable, and that "it did not seem right to be content with anything less than the highest within our reach." There are two main developments of this desire for a unity closer than that of mere co-operation in matters of agreement. The effort to combine in organic union Christian bodies of greater similarity will meet us presently: the union, in more or less loose federation, of bodies more distinct ecclesiastically but thrown together in the same geographical area, is what we have now to consider. Cogent reasons seem to prove this method the more important at the present stage. The other may be more complete; but the wide distances which separate such united bodies mar much of the effect. Anything like an account of what has been done cannot here be attempted: progress is most advanced in West China. What does not clearly appear is the exact meaning of "federation." Does it, or does it not, involve full intercommunion, with recognition of "ministry, membership, and ordinances"? That certainly seems the ideal: it does not appear ever yet to have been reached in the case of all bodies working within any large area.<sup>1</sup>

<sup>1</sup> *W.M.C.*, viii. 20, 87, 107-118, 134-5.

4. *Combination* is the bolder ideal, and, it must be confessed, the more attractive. It is hard to see how the federation of bodies agreeing to differ on points which some consider vital could obliterate the scandal of division; though as a temporary expedient it would certainly be better than the present condition, if, as some think, a National Church could ultimately be evolved from it.<sup>1</sup> Uniformity may, no doubt, be unattainable (as our own Communion testifies) but some form of comprehension more solid than confederation is surely the only way of attaining, for instance, "one Christian Church for China." And who can be satisfied with less? "The supreme object of the missionary enterprise is to plant in non-Christian countries the Church of Jesus Christ," or, more definitely still, "one undivided Church of Christ."<sup>2</sup> Efforts for organic union have been very partial, and mainly concern bodies of the same ecclesiastical order, *e.g.*, the Presbyterians in Japan, China, or India. The effect is therefore only a diminution of the number of sects, with even a possible strengthening of the lines of demarcation as the more similar bodies coalesce into more powerful organizations. There is apparently only one instance of the union of different forms of policy—the South India United Church, which unites the Congregational and Presbyterian systems.<sup>3</sup> This is in the right direction; and it raises for us once more the serious question of the amount of influence which our Communion—a small minority—may expect to have in

<sup>1</sup> So, apparently, *W.M.C.*, viii. 135.

<sup>2</sup> *Ibid.*, p. 83.

<sup>3</sup> *Ibid.*, pp. 87, 104-5.

these attempts to feel after a National Church,<sup>1</sup> and the extent to which we can accept the proposals of others.

The chief restraining influence is only too plain. Here is the testimony of two Bishops in the two largest fields. The American Bishop Graves of Shanghai stated at the Pan-Anglican Congress that if the influence of our differences were removed, Chinese Christians would probably coalesce in one body.<sup>2</sup> The Bishop of Bombay tells of an Indian Christian who said:—"The Indian sheep would be in one fold, but for the very vigilant European and American shepherds."<sup>3</sup> It looks as if we are not only passing on our divisions as an evil heritage to the daughter Churches, but are positively acting as a drag upon their desire to remove the scandal. On the other hand, the real importance of some, at any rate, of the points at issue is not fully understood by them; but this again suggests the danger of further breaches of unity if they should break away too hastily from old ties because we have not given the needed guidance.<sup>4</sup> However we regard it, our responsibility is great. The prophecy of Bishop Westcott and others, that the Mission field would show the way to unity at home, is being fulfilled; and for this at least the home Church may be thankful. Its full accomplishment would indeed be "a glorious reward from its missionary labours."<sup>5</sup> But are we

<sup>1</sup> See pp. 104-5 above.

<sup>2</sup> *P.A.C.*, v. 163.

<sup>3</sup> *The East and The West*, July 1911, p. 338.

<sup>4</sup> *W.M.C.*, ii. 268.

<sup>5</sup> *Ibid.*, viii. 131.

learning the lesson, or merely continuing to complicate the problem? The forces of heathenism constrain Christian workers abroad to present a more united front, but the pitiable condition of things even there finds ample illustration. Mozoomdar said:—“You urge me to become a Christian. Which of the numberless forms of Christianity shall I accept? I shall always be a Christ-man, but never a Christian.”<sup>1</sup>

And what of suggested remedies? Undenominationalism is hopeless: the moment a Church grows into being, definition of doctrine and practice must follow. Interdenominationalism has been judged wanting even at Edinburgh.<sup>2</sup> Two main theories working towards unity were noted there—the one laying emphasis on things common, while not denying the importance of differences; the other urging the duty of passing on to the daughter Churches a full and complete interpretation of Christianity as its elements have been emphasized by this denomination or that.<sup>3</sup> The *crux*, of course, will come when a real attempt is made to find a basis for combining these. But we can all echo the assertion that “we need to have sufficient faith in God to believe that He can bring us to something higher and more Christlike than anything to which at present we see a way”: and we can all confess our belief in “the Divine guidance that has led us already so much further than we dared anticipate in the direction of co-operation and the promotion of unity, and will yet lead us further still

<sup>1</sup> *W.M.C.*, i. 349.

<sup>2</sup> See the discussion in *W.M.C.*, ii. 29-30.

<sup>3</sup> See *W.M.C.*, viii. 133-8.

if only we continue steadfast in this faith, in this hope, and in this fervent charity."<sup>1</sup>

The last three chapters have revealed a series of stumbling-blocks due to ever-narrowing circles of influence—the great non-Christian world with its obstinate points of resistance, the hampering restrictions of even Christian Governments, and now—must it not be said?—the greatest hindrance of all in the missionary force itself! For if unity is to be the evidence compelling belief from an unbelieving world,<sup>2</sup> it surely follows that schism of the body must hinder the acknowledgment of the Saviour by the nations, and must restrain the convicting and converting Spirit almost more than any other cause.

<sup>1</sup> *W.M.C.*, viii. 138-9, 148. In connection with the subject of this chapter, we must not forget to turn again to the "cordial" of history. Bp. Lightfoot declares that our differences were "far surpassed in magnitude by the distractions of an age which, closing our eyes to facts, we are apt to invest with an ideal excellence." *Ep. to Gal.*, p. 374: *Cp. Comparative Progress of Ancient and Modern Missions*, p. 12.

<sup>2</sup> See John xvii. 21.

## CHAPTER XV

### THE MESSAGE OF THE DESPATCHES

“Responsibility for the world’s evangelization rests alike upon all Christians. . . . Its promotion is no more the duty and privilege of those who go to the Mission field and of those who administer the work at home than it is of other Christians.”—DR. MOTT, *The Evangelization of the World in this Generation*, p. 201.

REFERENCE was lately made to narrowing circles of influence, each bringing a possibly intensified form of hindrance. This chapter reaches the narrowest circle of all—often actually called the *centre*—and it is conceivable that the greatest of all obstacles may be here. The writer of the instructive notes on “The Missionary World” in *The Churchman* once touched this point in referring to Edinburgh:—“Professor James Denney spoke some of the strongest, straightest words of the whole Conference when he said: ‘*Something must happen to the Church at home if it is going even to look at the work that has been put upon it by this Conference.*’”<sup>1</sup> That sentence exactly expresses the object now in view. What is this which “must happen to the Church at home”? Our study should provide some indications of the answer. Let us try to gather them up in six statements of need.

<sup>1</sup> *The Churchman*, Jan. 1911, p. 63. Prof. Denney’s words will be found in *W.M.C.*, ix. 323.

1. *A new sense of proportion.*

It is a mistake, in advocating Home or Foreign Missions, to speak as if the claims of either were antagonistic to the other. The work is one, because "the field is the world." More workers are certainly needed both at home and abroad; but it is a matter of grave doubt whether the relative needs of all portions of the world-field, with a view to the distribution of forces and their support, have been surveyed even by the generals in command. A Committee of the last Lambeth Conference asked for 1000 more home clergy, and 576 for the 104 dioceses over the seas. The Bishop of Bombay pointed the moral thus:—"22,000 clergy are not enough for 32,000,000 people in England and Wales, give them a thousand more; and 4700 clergy are not enough for (let us say) 360,000,000 (the population of the British Empire outside the United Kingdom), give them 600 more." He added:—"Where is the consistency of this? Which require more clergy, 32,000,000 or 360,000,000? Which require more clergy, 32,000,000 mostly Christians, at least in name, or 360,000,000 mostly non-Christians?"<sup>1</sup> And why not go even further? What about the 1,000,000,000 and more (probably far more) outside the British Empire, whom the Bishop's figures are not framed to embrace—even if we should cut off three or four hundred millions of them for Roman and Oriental Churches, who are nearly all in gross darkness themselves? Surely such figures may take the place of comment.

<sup>1</sup> Quoted in *C.M. Report*, 1909-10, p. 28. The figures are based, of course, on the old census, but the point is not affected.

*2. A new scale of sacrifice.*

When there is any marked deficiency in missionary funds, a letter is quite likely to appear in some paper (often under a *nom de plume*), complaining either of the missionary's style of living or of his annual holidays on the hills, or perhaps of his unreasonableness in wanting a furlough after several years in the field. Of course, he might not survive without his annual holiday, or even his periodical furlough ; and he may have to work as hard when he is at home as abroad, through the not always reasonable demands of missionary audiences and congregations. But the main consideration lies much deeper. What conception can such a critic have of the truth in the quotation heading this chapter ? Has it entered his mind that his own life is demanded as a sacrifice in this cause not a whit less than the lives of those whom he expects to go to India or China and never come back ? He talks of holidays : has he ever denied himself a single holiday, or even modified a single holiday, that he may have more to give for the Master's kingdom on earth ? Does he alter his own style of living to the smallest degree because there is a "deficit" ? Missionaries do not commonly shirk their own share of any further self-sacrifice which may be demanded by expanding work. They, who feel the pinch most, are often the first with offers of help. Are we as ready to do our share, whatever it may be ? Are we even asking God to show us our share ? It is of course useless to expect help from worldly-minded people, nor is such help wanted. This is a work which only

those who have realised the saving power of Christ can touch with any real perception or enthusiasm. But what of even these? There are thousands of true Christians who still know practically nothing of sacrifice—who give, perhaps, even largely, but never feel what they give. What is the value of such giving if it does not touch our manner of life—if we must first have not merely what we need, but all we want—if we give our Master the fragments at the end of the meal instead of the loaves at the beginning? As long as there are scarcely any, even among true believers, who do not first have all they desire in the way of comfortable living, luxuries of the table, costly dress, expensive holidays, and other pleasures, so long will the cause of God whom they serve languish through their unfaithful stewardship.

The contributions of all our Missionary Societies—British, Colonial, American, Continental, &c., of all denominations—is given as £5,071,225.<sup>1</sup> A large sum? It looks less when we come down to the share of Great Britain and Ireland, £2,096,751; or of England and Wales, £1,732,575—and less still by the side of the price of a Dreadnought, of a single one of our chief national recreations, or of the £25,000,000 said to be annually spent by us on jewellery.<sup>2</sup> One little Church—the Moravian—has about one in 60 of its members a missionary: in Protestant bodies generally the proportion is only one in 5000. The first primitive foreign missionary centre of which we have any record apparently gave the two best of its five chief workers.<sup>3</sup>

<sup>1</sup> *Statistical Atlas of Christian Missions*, p. 58.

<sup>2</sup> *C.M. Review*, Oct. 1911, p. 601.

<sup>3</sup> *Acts* xiii. 1-3.

3. *A new devotion to prayer.*

Our study has done nothing if it has not given us some glimpses of an infinite variety of perplexing problems and appalling needs. One resource is open to all, and in the Saviour's view it is the first resource.<sup>1</sup> "Some can go; most can give; *all* can pray"—if they will give time and trouble. This new devotion to prayer should lead to *new faith in God*, Who alone is able to do what seems so impossible to us. We can pray, if we will, as never before, for missionaries and native pastors and teachers, few in number, depressed by climate and opposition, perplexed by difficulties within and without the Church; for the safety and growth of the little scattered bands of witnessing converts, much tempted and with little human help; for the untold millions not yet reached—and, above all, by the Lord's own command, for more labourers and, by consequence, more gifts. We can pray for Christians at home who are "not interested." We can pray for *ourselves*. And, in praying, we can *have faith in God*. But why not put this call to prayer first instead of third? It is clearly the first thing called for. Yet because of the fear that our prayers have often been hypocritical, it is better in the present necessity to place sacrifice in the forefront, after a due sense of proportion has been reached. Many are doubtless foremost in missionary prayer-meetings who are nevertheless withholding their children or their means, and after all satisfying self first. Is this hard and censorious? Is it not

<sup>1</sup> Matt. ix. 38.

rather so obvious as to demand plain mention? It is useless to refuse to see unpleasant facts. More than possibly, this reveals the reason for many unanswered prayers for Missions. It is vain, nay, it is hypocritical to pray for Missions unless we are willing to do our share—be it going, giving, or sending—in answer to our own prayers. “We are not to substitute praying for working. God may answer our prayer by setting us to work.”<sup>1</sup> So He did, at least, with some in the historic case lately named.<sup>2</sup>

#### 4. *A new emphasis on the spiritual.*

It is even harder to speak without being misunderstood here than in the last section. But, in sober truth, has the “scientific spirit” done for Missions all that was expected from it? The reply may come swiftly—Has it not given us the World Missionary Conference and the Pan-Anglican Congress? Yes, and he would be a foolish man who undervalued either. But we have now had enough of contemplating high ideals: what we need is a long period of steadily transforming them into action.<sup>3</sup> The Continuation Committee, a small body, may carry on its important work of deliberation—let us, the rank and file, get on with the fight! Forming the plan of campaign is essential, but it is only preliminary. We must not spend all our energy in talking about how things ought to be done. It can never be forgotten that the year of the Edinburgh Conference was the

<sup>1</sup> Dr. Maclaren's *Expositions of Holy Scripture*, Matt. i.-viii., p. 287.

<sup>2</sup> Cf. Matt. x. 1 with ix. 38.

<sup>3</sup> Cf. Acts i. 6, 11 with 7, 8.

year which compelled our largest Church Society to retreat ; and we want to wipe out that scandal. Once again, the past few years have witnessed the application of the scientific method to missionary study. Such study needs no defence : its proved results have vindicated its value : and it can be made one of the most spiritual and effective adjuncts of the work. But throughout it all the question must continually be kept to the front,—What is the increased interest worth ? What does it cost ? Is the Mission field, with its problems, “deeply interesting,” and *is that all ?* Or is the happily growing sense that we are all really called to an active share in the work tending, by abuse, to the notion that if we can help at home there is not much need to consider the personal call abroad ? One more illustration. There is much planning for more extended and more scientific training of missionaries. Well, St. Patrick is said by some to have had a fourteen years’ course at Auxerre after he heard the missionary call to Ireland—on the top of several years already spent, since conversion, in the monastery of Lérins.<sup>1</sup> There is plenty of ground in Scripture and experience for requiring an adequate period and a sensible course of missionary training ; but the Apostle of the Irish and his advisers, if the story is true,<sup>2</sup> plainly went to extremes. All such plans need to be tempered by the remembrance that life is short and that the heathen are perishing, and by the fear

<sup>1</sup> See *The History of the Christian Church*, by the Rev. Canon Foakes-Jackson, pp. 562-3.

<sup>2</sup> There appears to be, however, considerable doubt about the matter. See Canon Fowler’s edition of *Adamnan’s Life of St. Columba*, Introd., pp. xxviii.-xxix., and Prof. Stokes’ *Ireland and the Celtic Church*, p. 48.

lest our latter-day candidate may be so primed with Comparative Religion and the philosophic bearing of non-Christian systems that he may forget his message when he gets at last into the field. And if, at any rate in India, only a picked few are to be allowed after all to preach in the bazaars,<sup>1</sup> then science has torn the heart out of Missions indeed. If a man is not fit to proclaim his message anywhere, he is not fit to be a missionary.

To avoid misunderstanding if it be possible, let it be added that the aim is not to belittle the truly scientific, but to magnify the spiritual.

*5. A new revival of national Christianity at home.*

Obviously, as long as we send out soldiers and sailors who become a byword in the seaports and military stations of the East, civilians and officers who disregard the name of Christ among non-Christians of the Empire, and literature which is corrupt or rationalistic, and therefore destructive, either morally or intellectually, of the Christian influences at work—as long as the heathen see us sending a mere handful to proclaim a message professedly all-important, and divided about the very authority of the Word on which that message rests—so long will our best efforts be countermined by the spirits of evil which have their home in our Christian land.<sup>2</sup>

*6. A new view of the sin of disunion.*

Evangelization and unity act and react. Unity

<sup>1</sup> See *W.M.C.*, i. 306. This embargo, however, is not meant to cover open-air village work in India.

<sup>2</sup> Under this section cp. *W.M.C.*, i. 46-7, 344-350, 405.

convinces the world, and assists evangelization ; and evangelization furthers unity.<sup>1</sup> Together they form the most important problems confronting the Christian Church. But, as Bishop Ingham said at the Stoke Church Congress (1911), "Those in the thick of the fight . . . are reaping the sins of our unrepented divisions, and so working from a disorganised base." In the field the problem, as we have already seen, is intensely vital. Once more to quote the Bishop of Bombay : "One returns to England and finds nervousness even about interdenominationalism. But we in India shall have to see a realisation of closer unity : shall we try to give direction to the movement which is bringing it ? Have you here in England words of wisdom for us ? . . . As you pray, will you in England remember that here, as in so many other things, what to you is interesting, to us in India is actual and vital ; you discuss problems, we have to act, with the possibilities of either complicating them further or solving them."<sup>2</sup> But the Churches abroad cannot be encouraged to act apart from us.<sup>3</sup> Let us not be the drag ! Dr. Mott tells us that well-considered and true co-operation "would be more than equivalent to doubling the present missionary staff."<sup>4</sup> If so, how much more the full reunion of broken Christendom ! Well might he say : "We fall back frankly in front of this task if it must be faced by a divided Christendom. We approach it with calmness and

<sup>1</sup> See *W.M.C.*, i. 47-8.

<sup>2</sup> *The East and the West*, July 1911, p. 338.

<sup>3</sup> See *W.M.C.*, viii. 143-5.

<sup>4</sup> *W.M.C.*, i. 404. The statement embodied the conviction of Commission I, over which he presided.

confidence if the true disciples of Jesus Christ stand together as members of a common family.”<sup>1</sup>

Here, then, are six fragments of messages from the despatches to the Home Base—the narrowest circle of all—the centre itself. Was it too much to suggest that the greatest revelation of hindrance might be here? In the old Dutch story, the child’s hand was enough to stop the incoming flood till help came. The tide which is now seeking to reach mankind is not one of destruction, but of blessing. But the retarding power of Christian heedlessness, half-heartedness, prayerlessness, coldness, insincerity, and division—insignificant as it is by comparison with the omnipotence of the Divine Spirit—is yet enough to prevent the flow of His grace to a needy world.

<sup>1</sup> *W.M.C.*, i. 404.

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